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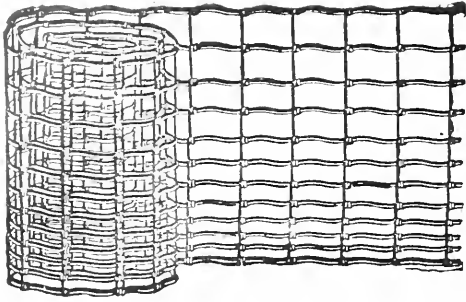
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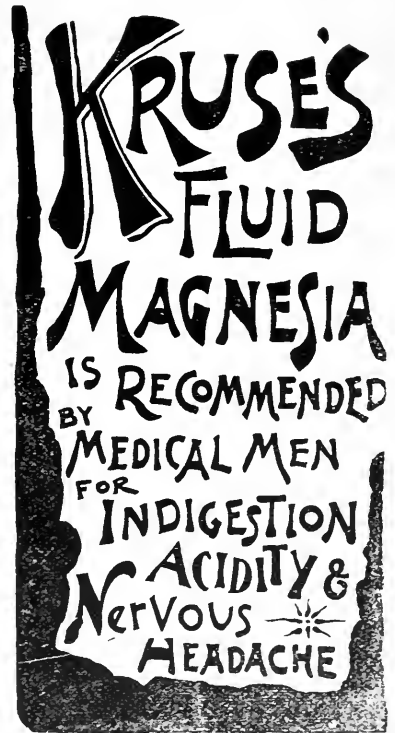
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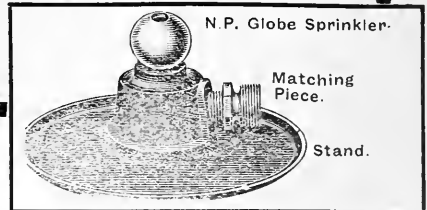
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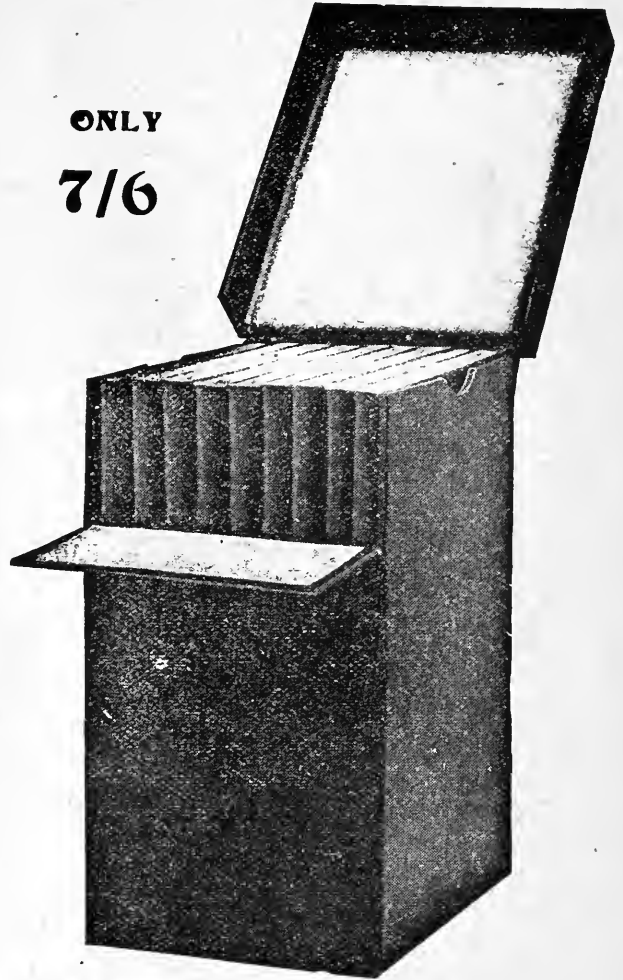
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THE HISTORY OF THE MONTH.

MELBOURNE, 22nd December, 1910.

The Close of the Session.

The Federal Parliament has closed its sittings for 1910, and members have gone to enjoy a rest after what has been one of the most monotonous sessions that Federation has known. It could not have been a very strenuous affair to most. The monotony was due to the fact that Parliament in open session ceased to be the debating ground of the country. What fighting was done in the Government Party was done away from the eyes of common folk. In the House the Opposition battled manfully, but it is beyond the power of human beings to carry on a one-sided fight. The Government, strong in its majority, simply announced its measures, retired behind its impregnable defences, and let the Opposition fire away. If anything came along that threatened disagreement amongst the Labour ranks, and its members grew restive in the House, a very simple expedient was resorted to, which had the effect at once of removing the storm area. The question was simply put on the shelf until the Caucus had thrashed it out. The Budget was a case in point. When it was first brought on, it created a deal of discussion amongst Labour as well as Opposition members. Once or twice the Government writhed under some very caustic criticism from its own followers. So the Budget was put on one side, and only brought out in the last few days of the session. By that time, "far from the madding crowd's ignoble strife," Labour members had had their say, and quiet reigned amongst them when it appeared afresh. The criticisms of the Opposition fell as harmlessly as feathers upon a coat of mail.

Caucus, or Parliament?

Of course protest was made, but to what purpose? Protest is superfluous and vain under such circumstances. True, it is one of the fortunes of war that the victorious side can quell opposition, but it is not a good thing for the country. This is no plea for senseless obstruction. We have protested against that with vigour. But

there is a line on which argument can legitimately be carried on, and a Parliament owes it to the people to throw light on great questions by discussing them. But the Government practice gives strong justification to critics to affirm that the country is Caucus-ridden, and that members of the Labour Party are mere automata, which record their votes in a doll-like fashion, because "the Party" insists. The Opposition have a hard row to hoe before the next general election because of this very reason.

The Referenda.

The referenda which are to be submitted on April 26th are easily the foremost questions in the minds of Australians just now. An active campaign is to be carried on by both sides of the House. The Queensland Government has expressed the opinion that debates should take place in the State Houses on the questions to be submitted, so that the people may get some idea of their scope. This would be a good thing, without a doubt. Unless there is a good deal of enlightenment given, the votes will be cast in an uncomprehending fashion. It is safe to say that not ten per cent. of the electors realise the significance of the situation, and grasp what it really means. And this is hardly to be wondered at when the leaders themselves cannot say what is likely to be. The vote will therefore be a party one, and can hardly be given intelligently. As far as State Parliaments are concerned, it is easy to see how the resolutions will go. Queensland, Victoria, West Australia and Tasmania will determine against the questions submitted, and urge the electors to vote "No." New South Wales and South Australia will agree with the Federal Government. This can hardly be said to be the most satisfactory way of deciding questions, and there should be no need for the haziness that surrounds those to be submitted. Were the referendum to be upon definite issues it would be a different matter, but the proposal is to alter the Constitution in such a way as to give new and almost unlimited powers to the Government, powers that were never contemplated ten years ago.

Some Considerations.

Of course there is a very good answer to an objection like this, and that is that if the people desire a change in the Constitution there is no valid reason why they should not have it, that the people are masters of the situation, that they can turn the proposals down if they so wish, and that there is no compulsion in the matter. All of which is true. Indeed, it is behind that proposition that Mr. Hughes retires after every sally that he makes on the Opposition attacks. He says in effect, "The thing is quite safe, the Parliament can do nothing under these new powers, if they be conferred on it, that the people are not willing they should do." All of which is also true. But over against that is to be considered the Caucus influence that is dominating Parliament and the people. For fear of being left out of the Labour current, numbers of men on the Labour side of Parliament threw over convictions of a life-time, and meekly swallowed all that the Caucus offered. That is to say, private judgment was subordinated to that of a party. The criticism does not refer to all. There are men in the Labour ranks in Parliament to whom this thing has been food and drink. It has made them what they are, and one must respect their convictions. There are others who stood no chance of political preferment outside Labour's ranks, whose traditions and convictions were against it, and who surrendered their all for Labour nomination. It is this type that spells danger to the democracy. Its natural sequence is mob rule. Numbers and lust of power and position against brains!

Party, or Conviction.

And it is precisely at that point that this referendum is going to fail as a piece of democratic machinery. For while, as a general rule, there is not only nothing to be said against, but everything to be said in favour of, majority rule, that rule may become the worst thing imaginable if the majority blindly follow leaders from party motives, and let their brains lie fallow. "The Party decides it; therefore I am in favour of it." may indicate a frame of mind that ensures votes in plenty to bosses, but it means a decay of that fine spirit which builds up a nation upon sure foundations. For the moment the nation ceases to think, that moment all sorts of evil influences find their opportunity. So also the moment that the follower subordinates his intelligence absolutely, that moment he loses his power to do other than be subservient. And in the coming struggle the trouble is that a strong Parliament is foisting the questions on the people, and a large section of that people will blindly follow Caucus dictation. It will mean little or nothing to them that the proposals are vague, and that the door is opened to undreamed of possibilities. "Parliament can do nothing without the people," says Mr. Hughes. But, unfortunately,

the same blind allegiance which grants unthinkingly the increased possibility will grant unthinkingly the new power. And years of disorder will pass before communities will rally. Men may follow Caucus rule blindly and swear by the party, but peoples have gone over precipices before now on that foolish principle. Were the questions to be submitted clear ones, nothing could be said against the Referendum. In the absence of clarity votes are going by party, and not brain.

The Scope of the Referenda.

It is no wonder that even the Labour Party of New South Wales, now in power, were at a loss to understand just what the proposed new authority covered. Mr. Hughes has replied to their query, but the reply is indefinite, as indeed it must be. What is in Mr. Hughes' mind to-day may be a very different thing to what is in other people's minds, or even Mr. Hughes' mind, next year. This is what Mr. Hughes conceives to be the lines along which Federal legislation will go in the event of the referenda being carried:—Effective "new protection," prevention and settlement of industrial disputes, fair and reasonable wage for all classes of workers, widening of laws to deal with "Trade and Commerce" and "Corporations" (Mr. Hughes states that it is difficult to indicate more definitely what is likely to be done), legislation to adequately deal with trusts and combines, and power to carry on any industry which the Parliament declares to be a monopoly. Having got so far, Mr. Hughes tries to make clear what he is going to do by saying what he is not intending to do, a very negative and inadequate method of explanation at best. The new powers, he says, will not touch matters relating to—Land and settlement; development and protection of natural resources, roads, forests, mines, water conservation, and irrigation, etc.; education, primary, secondary and higher; public health and morals; social relations; criminal law generally; civil law generally—contracts, torts, real and personal property, etc.; liquor and licensing; State constitution and government; municipal and local government; State railways; State works and undertakings; State taxation; State insurance; State banking; Administration of justice, and legal procedure; police. Some of the things mentioned in the list are superlative, such as State Constitution and Government, Municipal and Local Government, State railways, State works and undertakings, State taxation. These matters pertain to self-government entirely, and under any circumstances should not be interfered with by outside authority, but Mr. Hughes evidently forgets that one department which he mentions will not be touched—viz., railways—is specially mentioned in the referendum proposal. This is a bad lapse of memory, and an unpardonable one. For if the Federation steps into State affairs so greatly as to regulate railway wages, it affects the whole system.

*[Sydney "Daily Telegraph."]*

A Word to the Wise.

CONSTABLE DEAKIN (to the States): "From information received, I believe an attempt is to be made on your property, so be extra cautious."

Another View.

It is interesting to turn from the indefinite, hazy statement of the man who is seeking extra power and who can see such enormous possibilities in it that he cannot define them, the only satisfaction he can give a community being that he does not propose to use the power to the full, to the clear, definite statement of Sir John Quick, whose legal mind sees to the full the possibilities of the situation. Reading the Constitution as though the referenda questions, answered in the affirmative, were part of it. Sir John Quick emphatically states that the powers of the Constitution would be so extensive that they might be stated in terms that would include such matters as the following:—Sale of goods, wares, and merchandise, wholesale and retail; forms of making contracts thereunder. Bills of sale, commercial instruments, and securities. Adulteration, laws to prohibit; adulteration of wine, beer, spirits, seed, manure, etc. Pure food laws; margarine. Vegetation diseases; goods affected by. Bakers, millers, butchers, grocers, drapers, sales by. Auctioneers, pedlars, and hawkers, sales by. Poisons and explosives, sales of. Chemists and druggists. Newspapers; registration and sale of. Traction engines; regulation of. Coal and firewood: sale of. Milk and dairy products: supervision and sale of. Fruit cases. Marine stores and old metals. Gold buyers

and sellers. Sundays and holidays. Firms: registration of. Railways and tramways: freights and rates. Carriers and all means of traffic and transport: freights and rates. Local option and licensing laws regulating the sale of intoxicants and other goods. Markets, municipal or private. Shipping and navigation would also come in the Federal sweep, including such matters as freights and fares, port and harbour dues, wharfage and pilotage. Industrial laws may override State laws, for the Federation could deal with all matters relating to shops and factories, master and servant, employer and employees' liability, master and apprentice, wages, hours and conditions of labour in all trades, occupations and callings, holidays and Sundays, workman's liens, wages attachment. State railways come in as already stated. Power would be given the Federal Government to "legislate concerning the formation, regulation, control, and dissolution of trading, financial, manufacturing, and mining companies, operating only within a State," also in relation to the production, manufacture, or supply of goods or service by combines, trusts, and monopolies operating only within a State. So much with regard to the first question. With regard to the second, Sir John Quick points out that any business may be declared a monopoly, and that there is no obligation to provide compensation for the dispossessed owners.

Why Hurry?

This is a calm judicial statement as to what the new law will be able to bear if it is brought into being. And it is by its possibilities that it must be judged. With some of the possibilities we are in agreement, but there are so many others that one cannot yet see the way clear to fall in love with, that the proposals as they stand must be fought. Better far to wait, and at general elections to take a referendum upon some specific proposal. There is no need for the unseemly haste with which the referendum has been hurried on.

Mr. Deakin Puts the Position.

But the strongest appeal comes from Mr. Deakin. He points out that ten years only have elapsed since the Constitution was shaped and approved, that national interests and powers were delegated to the Commonwealth, and local interests and powers were retained for local legislatures, this distribution of powers being deliberately adopted so as to secure the greatest efficiency in all parts of the Commonwealth in the continuous services required by the public. Australia's vast extent, with its huge distances and great contrasts, make it impossible to meet the necessities of all its citizens except by the activities of a number of Local Governments organised in a National Union. Mr. Deakin recognises the necessity for increased power to deal with some things, notably trusts, combines and corporations, and harmonising industrial

conditions. He himself initiated movements upon these lines. But, as he says—

The development of the Constitution should proceed steadily and circumspectly in a natural and healthy manner, amendments being submitted wisely, and in due course, wherever and whenever the public interest demands, without any weakening of the national union. But you are being asked to recast the National Constitution, and into an entirely new shape. . . . The proposed amendments of the Constitution—carried through Parliament by the solid Caucus vote—go far beyond our requirements, destroy the Federal principle, and defeat the development of local self-government. Instead of being specific and clear, they are vague and indefinite, . . . theoretical and speculative. Finally (and here lies the chief argument against the whole business), instead of submitting each of these drastic amendments on its own merits, the Caucus has wantonly handcuffed four out of five together. It thus denies the electors that freedom of choice, that power of discrimination, and that independent judgment which are the first essentials of a democracy. . . . The powers aimed at are at present in the possession of the electors themselves, though they are divided among their representatives. The aim of the amendments is to put the whole of them in the hand of some seventy or eighty men, members of one Parliament, now entirely subject to the Caucus.

Carriers' Strike in Adelaide.

If all the strikes that take place in Australia are reported in other parts of the world, these places must get strange ideas of what our industrial life is like. For this is the country of arbitrations and wages boards, and industrial courts, and yet there are probably more strikes to the square yard of city and town in Australia than in any other place on the face of the globe. They follow one another with sickening rapidity. The history of the times is largely made up of them. One opens his daily paper and reads of them with a feeling of disgust. The latest is of South Australia, and deals with the carrying trade. The employers complain that the men have broken an award, but that is not a new thing, unfortunately, for workers to do. The fact of the matter is that the men in Adelaide are just now under the domination of one or two wild spirits who led the movement in connection with the Rundle-street trouble. The employers offer to meet representatives of the men in conference. In the meantime the men have taken things into their own hands, and have assaulted carriers who were going on with their work, taken the horses from carts and committed other outrages. All this of course simply indicates the crudity of the strikers' methods, and the barbaric condition out of which they have not as yet emerged. It is the appeal to brute force. Here is a law to settle disputes, an award given under that law, a broken award, and an appeal to force. This last should be an impossibility. The employers urged the Government to prosecute the breakers of the award, but the answer they received was to the effect that they themselves should take action. Of course, to-day is the men's opportunity if they intend to carry on this kind of brute force game. Labour is at a premium.

Law and Order.

With the aim of the workers there can be nothing but sympathy. The carrying trade notoriously works long hours. Good wages and reasonable hours should be. But the State has pro-

vided a means of securing these things without dislocation of the country's affairs. And that is where the workers alienate much public sympathy. Probably nine out of every ten people in Adelaide are with the men in their desire to improve their condition, but outside of their own immediate ranks no one will approve of the appeal to force. One could understand, too, force being used if every other means failed. But the other means have not been tried, and the law has been broken in several ways.

The Bona-fide Traveller.

South Australia has taken a bold step with regard to the bona-fide traveller, who is a source of much trouble and irritation to everyone but himself and the liquor seller. In all of the States a person may secure liquor legally if he has travelled a few miles. This distance varies in the States, but it runs from three to ten miles. In all of the cities it is a scandal, for local residents take advantage of it and break the law, while seaside resorts witness disgraceful scenes. In Adelaide the tatterdemalion of the city used to gather at Glenelg, an adjacent seaside suburb, and so scandalous did things become through the larrikins of the city trooping down to get drunk that the Superintendent of the Tramway Trust protested against having to carry them. This brought things to a head, and the result was the passage of a Bill to abolish the bona-fide traveller. It went through both Houses, and came into operation on December 7th. Here now is a blazed track along which the other States can follow. It will make greatly for sobriety and good conduct on the Sabbath. Now, in South Australia, the only person who can secure liquor on a Sunday will be a lodger. Of course there will be evasions of the law. But the Act that is now in operation will make the catching of lawbreakers a much easier task than it has hitherto been.

New Zealand's New Law.

New Zealand has now a new Licensing Act, and the powers conferred upon it are much larger than were enjoyed before. At the general election in the latter part of next year two sets of issues will be submitted to the people. One will deal with local No-license and Continuance, and the other with National Prohibition and Continuance. Two separate ballot papers will be given for the different issues. The Reduction vote is eliminated, which is a good thing. It was not a popular issue, and was sadly in the way. The Temperance Party hoped to gain a simple majority amendment, or, at any rate, a substantial reduction from the three-fifths, but this was retained for both the local and the national issues. In addition to this there are several other important amendments, such as these:—After the next poll there will no increase of wholesale licenses; present barmaids will be registered, and no new ones engaged; no premises in

No-license districts can be used as places of resort for consumption of liquor (this will abolish the locker system), No-license districts are safeguarded with regard to their boundaries, closing at ten o'clock throughout the Dominion is compulsory. There are a few amendments of the law yet to fight for. One important measure to be secured is the taking effect of a Prohibition victory more quickly. The recent Act provides that four years should elapse between the vote and the Prohibition. It ought to take effect as local No-license does—viz., on the 1st July following the poll. But the Act is a distinct gain, and should put heart into the fighters for reform in New Zealand.

New Hebrides.

Whether the new arrangement of joint control in the New Hebrides is going to work better as time goes on remains to be seen. Up to the present things are not satisfactory. According to Britishers who come from the islands there is still a great deal of a feeling of injustice prevailing. That must be if, as alleged, sections are subjected to different treatment. Dr. Nicholson, a medical missionary in charge of the work of the Victorian Presbyterian Church at Tanna, makes grave accusations against French recruiters and traders, stating that the French do not regard the law respecting the sale of liquor and munitions of war to the natives. More than that, recruiting vessels from New Caledonia recruit natives against the regulations. He alleges that men have been recruited against their will, and that women have been recruited against the terms of the convention, which specify that no native woman, if married, can be recruited without the consent of her husband, or if unmarried, without the consent of the chief of her tribe. In addition to this, Dr. Nicholson says it is impossible to get an enquiry into these allegations, although he has frequently begged for it. Clearly, if law is going to become a respected institution in the islands, it will have to be observed by all and sundry without any favour. It was a great mistake when New Zealand kept her hands off any interference with the government of the islands years ago. If some sort of a protectorate could have been established over the island, and it could have been under the supervision of New Zealand, things would probably have been very different to-day.

Alleged Land Jobbery.

An attack has been made in the New Zealand Parliament upon the Government in connection with some alleged land scandals which took place years ago. It was stated that members had illegally received money for certain land transactions. A good lot of enquiry, however, has resulted in finding not a great deal to worry over. One Maori member of the House and a former member of the House were found to have received

money from certain transactions, and the House by resolution voted a sense of its disapproval. It is likely that this will result in the same kind of thing being made an impossibility in the future. An attempt was made by the Opposition to make political capital out of it, and to arraign the Government, but, fortunately, it did not succeed. The most that could be said of it from the Opposition point of view is that it was a fishing expedition, and failed.

Imperial Reciprocity.

Sir Joseph Ward, in submitting to Parliament the motions which he will propose at the forthcoming Imperial Conference, leaves no doubt as to the breadth of his view and the largeness of his vision. Whatever may be the view of people in Britain, a wider vision of a Federal empire becomes increasingly clear to people in these lands. In pursuance of this, Sir Joseph Ward intends among other things, to propose that there should be an Imperial Council of the State, with representatives from all the constituent parts of the Empire, advisory to the Imperial Government on all questions affecting the interest of the Dominion overseas; that, in order to give due effect to modern Imperial development, it is advisable to change the title of Secretary of State for the Colonies to that of Secretary of State for Imperial Affairs; that this be a new department with a new official; and that this department keep itself in constant touch with the overseas dominions. Looking out in the direction of this vision, one sees a very different system of government to that which now obtains—a Federation of nations. And something of this kind must be as time goes on, and the overseas lands increase in population, in power and prestige. As very practical ways of bringing about a closer organic union, Sir Joseph Ward will move in the direction of getting increased facilities for cable communication by British routes only, and better steamer traffic via Canada; of securing judicial representatives of the overseas dominions on Imperial Courts of Appeal in cases of overseas interest, a very necessary thing indeed; and many other things too numerous to be mentioned here. Sir Joseph Ward is exceedingly thorough in his suggestions, and they suggest a loyalty and a sense of Imperialism that ought to ensure them at any rate a hearty reception.

Immigration.

It is rather interesting to note in connection with the £20,000 voted for the advertising of Australia, how instantly some of the Labour members showed the position which they occupied with regard to it. The vote was opposed by some of them. One member said that "rather than encourage immigration the Government should stem the flow of emigration." Another member declared that the Opposition advocated immigration in order

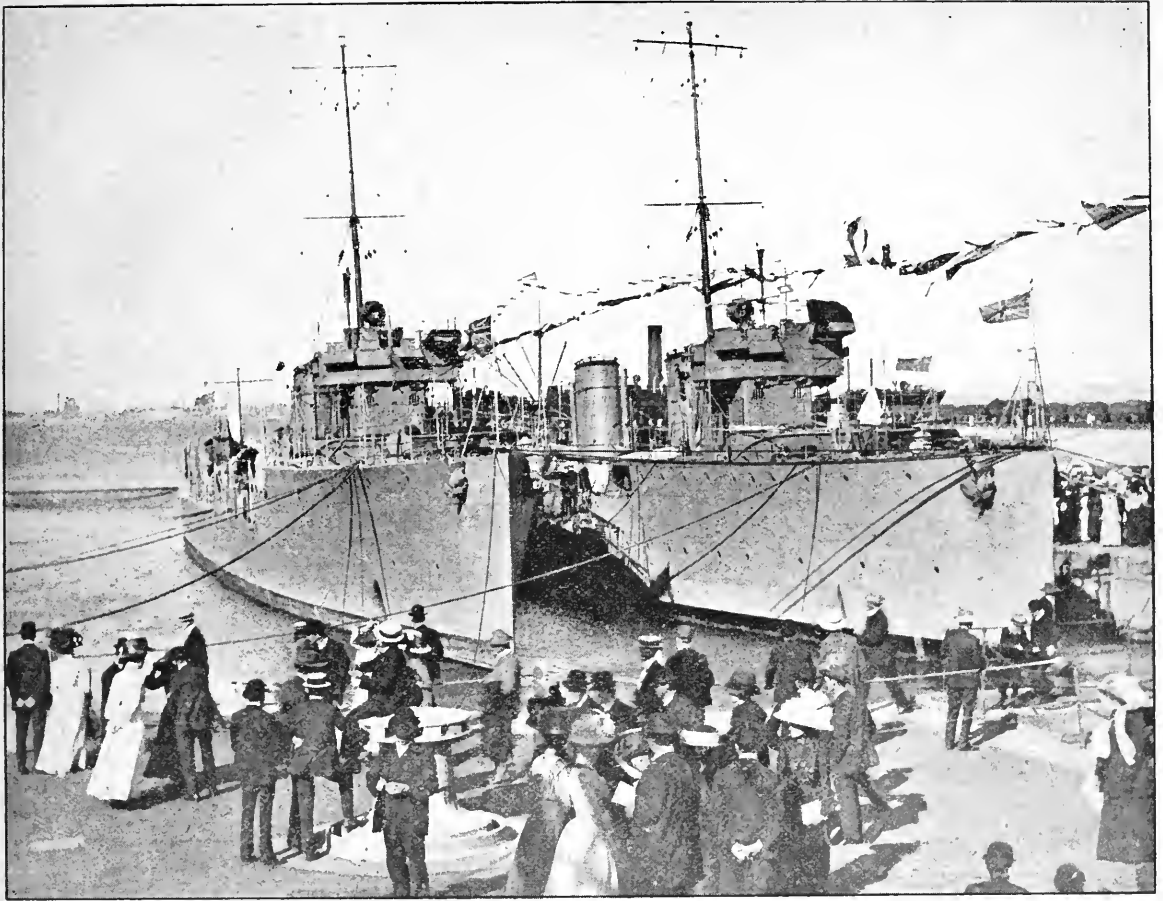


Photo.

The Arrival of the "Yarra" and the "Parramatta."

Sears.

to reduce the cost of labour. It is time that this humbug ceased. Here is Australia crying out from east to west and north to south for labour, and still more labour. Farmers and manufacturers alike feel the strain of the position. Farmers have difficulty in harvesting their crops. Government workshops could employ hundreds more hands. Manufacturers turn work aside owing to the impossibility of getting it out; and yet, in face of this, the Labour Party cries out that it wants no more immigration. Our waste lands clamour for settlers, but the cry goes unheeded as far as labour is concerned. Boiled down into plain language, the situation practically becomes this, that the Labour Party is concerned to keep big Australia for its little self, in order that it may be able to force the situation with regard to industrialism. Of course the position is an absurd one. Australia is doing all she can and as fast as she can to solve her industrial problems, and in all the States, with the exception of Tasmania, long strides are being made towards the settlement of disputes. Good industrial conditions

are not going to depend upon the extent of population. The standard of living wages is being raised everywhere, and labour need not fear competition. But it is decidedly a "dog in the manger" policy for it to pursue, to try to keep immigrants away while at the same time it is unable to supply the demand for labour.

Federal Superannuation.

The question of securing a public service scheme of superannuation has engaged the attention of a number of interested persons in the service for some time. Mr. Knibbs, the Commonwealth statistician, has been looking into the question, and has reported upon it to Parliament. It is rather interesting to read Mr. Knibbs's declaration that he believes the best and most economical system is a non-contributory one, in which the right to a pension is regarded as an essential part of the emolument. Pensions in Australia have been tabooed for some time. Some of the States have abolished them for many years, and it will come

as a shock to those who strenuously opposed the idea of them if in these days the idea is seriously put forward again. Mr. Knibbs, however, puts forward an alternative scheme to the one which he favours most, and he suggests a contributory scheme which provides for pensions to officers and allowances to widows and orphans. In addition to this he suggests that the contributory proposal could in a general way be equated actuarially by putting off salary increments for a sufficient time. Under his full non-contributory scheme, however, he suggests that pensions should be paid on final salaries considered in connection with length of service, and allowances to widows and orphans on the amount which the deceased person would have received as pension had he been pensioned at the date of his death, the widow to receive one-half of this amount and each orphan one-eighth. Mr. Knibbs's scheme also provides for retirement below the age of 60 years; in cases of resignation, invalidity or expulsion, the person receiving a refund of contributions. It is recommended that the Government should supplement each officer's pension by an allowance of £30 per annum, each widow's by £15 per annum, and each orphan's by £3 15s. per annum. With regard to females of the Commonwealth service, it is suggested that the benefits be the same as for male officers, except that in the event of death there should be simply a refund of all contributions without interest. Mr. Knibbs says that when the scheme has been established ten years the cost to the Government annually would be about £65,000, twenty years £99,000, after forty years £107,000, and remaining constant at this figure as long as the number of servants remained constant at 15,000, but increasing of course if that number increased.

An Immigration Mission.

Some time ago Mr. M Kenzie, M.L.A., of Victoria, and Mr. Elwood Mead, irrigation expert of the same State, were deputed to go to America and Europe with a view to securing settlers to go on the irrigation areas. So great was the success of their mission that it is expected that fully 2800 persons will settle in the State. The majority of these, it is presumed, will take up irrigation allotments in the northern areas of the State.

The capital in their possession is estimated at about £150,000. These are badly needed. The Government has spent large sums of money in providing water for irrigation, but up to the present time it has not been able to secure the right class of settler to people these districts.

Transferred Territories.

The transfer of territory from New South Wales to the Federal Government, in order to provide for a capital city, is to take place on January 1st, and on the same date the Northern Territory will also be taken over. It is understood that in connection with the Federal capital the Government hopes to secure the right over a much larger area than was at first proposed, in order that the water supply of the future city may be assured.

South Australian Members' Salaries.

South Australian politicians are certainly not extravagantly paid. They receive £200 a year for their services to the country. If payment of members is accepted as the right policy then £200 is too little. The members of Parliament desire that the amount should be raised from £200 to £400 per annum. But they are not doing as the Federal Parliament did. It is probably quite within the rights of the members to have voted the amount necessary to provide the extra salary, but the Parliament has decided to refer the matter to the people by referendum. Certainly no exception can be taken to that course.

Our Wheat Yields.

Victoria and South Australia are the two great wheat-producing areas in Australia. A trip through their wheat lands in the springtime is a revelation and an inspiration. Last year the total yield of Victoria was 28,780,100 bushels, but this year it is expected to reach 32,161,000 bushels. South Australia's yield last year was 25,000,000 bushels, but it is expected that this season's yield will be a little short of that. The Government statist estimates it at 24½ million bushels, but it is thought in some quarters that this estimate is too big, as "take-all" has played havoc with the crops in some districts.





LONDON, Nov. 1st, 1910.

Is the
End of War
in
Sight?

This may seem an absurd question in view of the revival of the naval scare by Mr. Balfour, and the determination of Austria to

set to work to construct a fleet of *Dreadnoughts*. But the continuous increase in the cost of preparing for war and the increasing certainty that any future war will entail the financial ruin of the victor as well as the vanquished revive the hope so vigorously expressed by Mr. Bloch in his famous treatise, "Is war any longer possible?" The figures quoted elsewhere from Mr. Crammond's admirable article in the *Quarterly Review* show that if the British Empire were to go into a great war, the cost of that method of appealing to the Supreme Court of Nations would, even if victorious, not be less than five hundred millions sterling, while if the decision of Mars went against us, it might cost us three times that amount. Such figures give one furiously to think. What it means is that we are bound over to keep the peace in bonds of five hundred millions sterling at the least. What is true of us is more or less true of every other nation in proportion to the extent of its trade and the efforts which it could put forth in a supreme struggle. We ask ourselves whether any conceivable cause of quarrel, whether any conceivable interest would be worth such sacrifices? Of course, if any other Power were to attempt to reduce us to servitude or to destroy our independence we should have no option but to face that expenditure. But what possible gain could justify any other Power incurring such enormous liabilities? A Supreme Court of Appeal in which the costs that must be paid even by the successful litigant exceed the value of the subject-matter of the dispute stands self-condemned. However reluctant we may be to abandon the age-long method of settling quarrels by fighting them out, the cost of such a mode of procedure is practically prohibitive.

The
International
Boycott.

The case in favour of substituting some more economical method of settling differences gains enormously when we take into account the fact that the costs of this mode of litigation fall not only upon the litigants, but are shared by all the neutral nations. In the highly complex state of modern society every war is more or less fought out in the common highway of the whole world. There is no wide, waste, desolate heath in which the trial by wager of battle can be fought out between two combatants. It is intolerable that the whole traffic of the whole world should be interrupted because two nations refuse to settle their differences by arbitration. This points directly to the next great step towards the abolition of war. The majority of the human race at any given moment is always non-belligerent. But at present this non-belligerent majority has no means of compelling the others to keep the peace except by themselves becoming belligerent. But the boycott, the organised international boycott by neutrals of any belligerent who refuses the alternative of arbitration, is the weapon by which in the near future the pacific majority will be able to impose their will upon would-be belligerents. At first this boycott would be financial—for why should neutrals finance fighters?—but afterwards it might become industrial and commercial. Mr. Maurice Hewlett has great hopes of a general strike among the workmen of any nation that goes to war. It will be easier to organise, as the Turks and Chinese have done, industrial boycotts among neutral nations of the goods of the nations that refuse arbitration and persist in appealing to the sword.

The Cost
of
the Armed Peace.

Mr. Lloyd George's calculation that if he had not to provide for the cost of the Army and Navy he could at once, without imposing an extra penny of taxation, endow every

Republic had been forcibly and illegally handed over to the myrmidons of British despotism, and so forth, and so forth. So great was the hubbub that the French Government was compelled reluctantly to make representations. Their case was that once Savarkar had landed in France he ought not to have been restored to his gaolers without due process of extradition. In this they were incontestably right. We would certainly have insisted upon this if the rôles had been reversed. But unfortunately Savarkar had been handed back. He is now in India, where he is to be tried for his life. It is one thing to say he ought not to have been handed over; it is another thing to consent to sending him back to France. The two Foreign Offices conferred, with no other result than that of bringing them into diametrical opposition. Then in a happy moment the British Government suggested, Why not refer the question to the Hague? The French Government jumped at so excellent a solution, and Savarkar's fate is to be decided by an International Tribunal sitting under the authority of the Hague Convention. It is more and more becoming evident that to diplomats the Hague Tribunal is a mighty present help in times of trouble.

Help from on High.

"I will lift up mine eyes to the hills," said the Psalmist, "whence my help cometh." The modern variant of the lover of peace is,

"I will lift up mine eyes to the skies whence our help will come." The conquest of the air, which a year or two ago was derided as a dream of the visionary, is now being recognised by the man in the street as an accomplished fact. The magnificent swoop of the Clément-Bayard airship from Paris to London on October 16th in six hours, without a single stop *en route*, illustrated what even now is possible. This was followed later in the month by the flight of the *Morning Post* airship from Paris to Aldershot. The audacious, not to say foolhardy, attempt of Walter Wellman to cross the Atlantic in an airship, which could only have achieved its destination if the sea had been as smooth as glass and the wind continuously blowing eastward, met with its inevitable failure. But it created an immense sensation and turned all men's minds towards the possibilities of the future. Already we hear of another attempt to be made to cross the Atlantic—this time in an opposite direction. Mr. J. Brucker, a German-American journalist, is to make the attempt from the Canary Islands in an airship now being built at Munich, which is to carry



Mr. Walter Wellman.

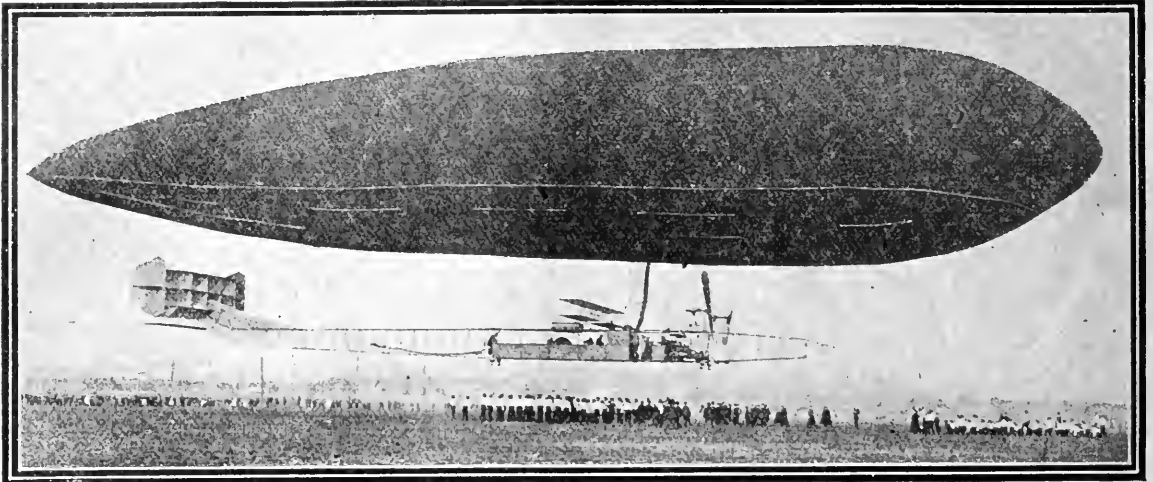
Commander of the wrecked airship *America*.

(Photograph by Topical.)

more powerful engines than Mr. Wellman's *America*. The equilibrator, a pendant floating anchor which floats along the surface of the sea, was blamed for the loss of the *America*. But the thumping and vibration of her engines almost drove her navigators wild. These things, however, can be overcome. All the wild enthusiasm and romantic interest aroused by the early Elizabethan explorers of the New World are being revived by the heroic exploits of the men who are achieving the conquest of the air.

War in Mid-Heaven.

Before the airship and the aeroplane bring us peace, the War God, who has long held undisputed sway over land and sea, will try to extend his dominion to the air. The papers are full of new inventions by which it is proposed either to utilise the airship for war or to destroy it from land or sea. One day we read of cunningly devised aerial torpedoes shaped like arrows which will be dropped from above upon airships flying nearer the earth. Another day we hear of newly designed field artillery pointing skyward which will salute the aerial invaders with shells. Quick-firing guns are being mounted on aeroplanes. As in naval war everything depended upon which fleet got the weather gauge, so in aerial warfare the aeroplane that can mount highest and quickest will have the under

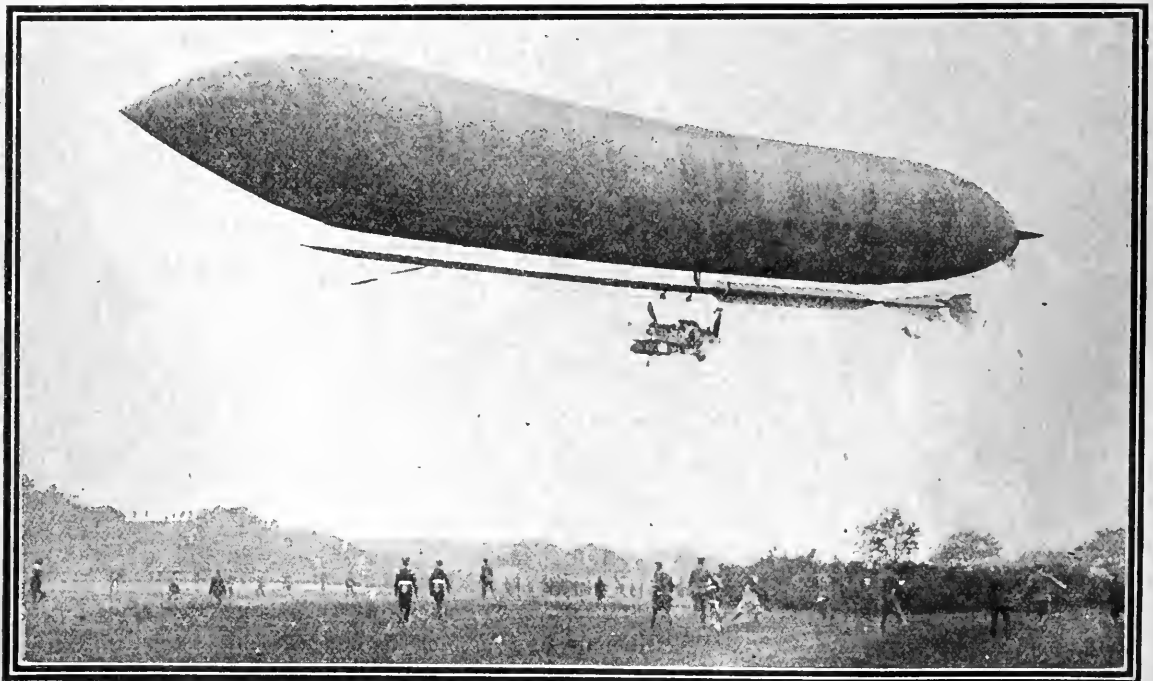
*Photograph by]*

The Clement-Bayard Airship, purchased by the British Government.

[Central News.

ship at its mercy. It is the case of the falcon and the heron over again. But the most promising of all fields of aerial warfare is the simple dropping of bullets from above. There is no need for the high flier to fire at the troops massed below. He only needs to drop bullets overboard, and if he is 1,000 yards aloft each bullet will have a velocity of 400 feet per second when it strikes the earth. Even now

every good aeroplane can carry 4,000 rifle bullets. If the fifty aeroplanes in the French Army were to be employed to sow bullets over an enemy's camp they could, in the course of half a dozen trips, drop over a million bullets on the most vulnerable parts of their opponents. They would signal out for attack the headquarters, the reserves, the camps, and all places but the firing line where the troops are scattered. It

*Photograph by]*

The "Morning Post" Airship, presented to the Nation.

[Tropical Press.

will be of no avail firing at them, for the bullets fired up into the air will come down again on those who fired them in quite as deadly a shower as those discharged by the enemy. As a means of destruction the *aéroplane* promises to achieve the deadliest results. And as no one can use the *aéroplane* as a means of conquest, but only, as a means of destruction, I am more and more convinced that it will be the most efficient means by which the old system of war on sea and land will be broken up. The French reckon their fifty *aéroplanes* as equivalent to a reinforcement of their army by 150,000 men. Civilisation will ere long come to see that the *aéroplane* will make an end of armies altogether.

To our grandfathers the notion of building ships of iron and steel seemed as fantastic as even now the notion of navigating the air in machines weighing a ton, without gasbags attached, appears to some of us. They started from the idea that for a ship to float it must be constructed of material of less specific gravity than water. If they had been told of the *Olympic*, whose mere hull as it left the shipyard at Belfast weighed 27,000 tons of iron, they would have covered their informant with ridicule. "Tell that to the marines!" would have been their immediate response. But it is precisely the use of material for building ships that is heavier than water that has given man his final mastery over the ocean. The latest mammoth White Star liner throws Noah's Ark into the shade and makes the *Great Eastern* comparatively insignificant. The *Olympic* is a vessel of 45,000 tons register and 66,000 tons displacement. She has eleven decks, is 882½ ft. long, 92½ ft. broad, and the distance between the keel and the top of the captain's house is 105 ft. This sea monster has scales, or plates, of which the largest are 36 ft. long, weighing four tons and a quarter apiece. Merely to hold her double bottom 270 tons of rivets were used, and the weight of the total number of three million rivets used exceeds 1,200 tons. Her rudder weighs 100 tons, and her anchor 16 tons. Her crew will number 860, and she will carry 2,500 passengers at 21 knots an hour, in fair wind and foul, in perfect safety across the Atlantic. For their comfort there will be provided a Turkish bath, a gymnasium, a nursery, a swimming-bath, with a possibility of a real, comfortable dive in addition, besides a grill-room, a racket-court, a tennis-court, a palm-lounge, a roof-garden, shower-baths attached to the cabins, a fish-pond, etc. Before long we shall expect to find all our floating ferries equipped with a theatre, a music-hall,

a cinematograph theatre, a cricket pitch, and a race-course, and every steamer will carry a complete newspaper staff for producing morning and evening editions of the news of the world reported by wireless.

The story is told that Will Crooks one day silenced a blatant Tory who in a railway carriage was declaiming against the working men. After the usual tirade against their vices, their indolence, their ingratitude, he wound up by declaring he would not trust one of them further than he could see him. Will Crooks, who had listened patiently, suddenly blurted out, "What about the engine driver?" To a man whose life absolutely depended upon the vigilance and the trustworthiness of the driver of the express train in which he was riding the retort was crushing. The building of such a ship as the *Olympic* is in like manner a corrective of harsh views of the boilermakers who last month by a majority of 10,079 to 8,760 refused to accept the peace proposals agreed to by their leaders at the Conference between the employers and their leaders. Although only 19,000 voted out of 50,000 men affected the decision rendered a general lockout inevitable, and for a month these brave and skilful hands of the builders of our leviathans were idle. They voted again at the end of the month, but the result is not yet declared. It is no use for sanguine working-class leaders to tell us that when labour dominates Parliaments there will be no more wars between nations. Unhappily, it is precisely among the working-classes that we see at present the prevalence of a bellicose spirit which is so eager for a fight that it defies the authority of its own chosen leaders. Nations, nowadays at any rate, do not overthrow their own Governments in order to go to war. But that is precisely equivalent to what has been done by the boilermakers and other malcontents.

The French Railway Strike.

The impossibility of relying implicitly, as some profess to do, on the pacific temperament of the working-classes was demonstrated last month by the sudden strike on the French railways, which for nearly a week threatened the whole nation with industrial paralysis. Negotiations were going on between the Government and the railway companies for the purpose of arriving at an understanding for the removal of the grievances of the employés. While these negotiations were still pending the whole of the workmen on the Nord Railway

came out on strike. They demanded the immediate concession of the following proposals :—

- (1) A minimum wage of five francs a day.
- (2) One day's rest in seven.
- (3) An amendment of the Pension system.

The concession, it is said, would have entailed an increased expenditure by the railway companies of five millions a year. The men on the Nord were joined by their comrades on the other railways and the strike threatened to become universal. It was crushed, however, by the vigour and resolution of M. Briand, the French Premier, who promptly called out all the strikers who were in the army reserve to military duty. There was some talk of mutinous disobedience to this order, but M. Briand could depend upon the army. He would not have hesitated to shoot. After a day or two's suspense the men gave in, the railways resumed working, and, the strike being declared at an end, the railway companies vied with each other in voting rewards to those of their servants who remained on duty.

Militarism
as a
Means of Peace.

Here we have the extraordinary spectacle of the so-called pacific Labour Party recalled to the paths of conciliation and peace by the use of the power conferred upon the executive by the system of compulsory military service. Nothing is more curious than the way in which the manhood of Europe contrives to live under two diametrically opposite *régimes*. Everything depends upon what coat and trousers a man wears. If he dresses as he pleases,



By permission of the proprietors of "Punch."

Utopia—Limited.

FRANCE (coming to congratulate the youngest Republic): "Glad you too have adopted the ideal form of government."

PORTUGAL: "Thanks. It ought to be plain sailing now, oughtn't it?"

FRANCE: "Ye-es. Sorry I can't stop to say more—shocking state of things at home—just escaped another Revolution."



Photographed by

The French Railway Strike.

[Topical.]

Motor-cars were chartered to convey passengers and luggage between Paris and the Ports.

he acts as he pleases, he votes as he pleases, he strikes as he pleases, no Government daring to make him obey its command. But the Government has the power to compel him to wear its uniform, and then the moment he changes his clothes he ceases to be a free citizen. He can do nothing that he pleases. He sinks at once into the position of a mere cog in the military machine. If he disobeys he is promptly shot. In the recent French strike the revolt against established law and order was quelled by compelling a large number of men who were free to strike when they wore their working clothes to wear military uniform, when they were

bound to obey orders on penalty of death. The rights of man disappear when he dons the uniform of a soldier. The odd thing is that peace was secured in the French strike by superseding the liberty of the labourer as citizen by the compulsory obedience exacted by military law.

The Prime Minister who arrested the staff of the strikers as they assembled round the editorial table of *L'Humanité* was in former days a member of the staff of that paper. He is even said to have written a leading article on "The Right to Strike" at the very table where the arrest was effected. But M. Briand discriminates between the right to

M. Briand,
Saviour of Society.



M. Briand, French Premier.

(Photograph by Anthony.)

strike and the right to organise anarchy, to paralyse the nation, and to bring about the general overturn. In his speech in the Chamber he explained how the Government was negotiating successfully for the redress of the grievances of the railway employées, and that it was because they were succeeding that the anarchical leaders gave the mandate for the strike. The Government was not taken unawares. It was prepared, united, and resolute. Its measures were so successful that the price of food did not go up in Paris for a single day, and what was meant to be a social revolution collapsed in a week, like an airship whose envelope has been punctured. M. Viviani, the Socialist, who was Minister of Labour, stood by his chief during the crisis, but resigned rather than assent

to the measures proposed to limit the right to strike on services of public necessity; but the Chamber and the nation were at the back of the Premier, who emerges from the struggle with an international reputation.

The Boycott
and the
Anti-Sweating War.

Everyone is congratulating the women chainmakers of Cradley Heath upon the successful issue of their struggle for a minimum wage of eleven shillings a week. The manufacturers agreed not to buy from middlemen who were not paying more than the minimum wage fixed by the Trade Board. Here we see the thin end of the wedge of the boycott applied in industrial disputes. Another sign pointing in the same direction was a resolution carried unanimously by the London Trades' Council in favour of the compilation of a National Trade Directory by the Trades' Councils containing a "Fair List" of all firms in their locality who were qualified to tender for municipal, Governmental, and all other public contracts. From this it is but a short step to the compiling of a Black List. In the United States, for many years past, the trade unionists have attempted to boycott all firms which did not pay union rates of labour. All goods without a union label were taboo to the sound trade unionist, no matter how good and cheap they might be. The Abolitionists of a hundred years ago boycotted slave-grown sugar. If there had been a few more of them it would not have needed a gigantic war to put down slavery in the United States.

Mr. Lloyd George
in the
City Temple.

Mr. Lloyd George's address on Destitution at the City Temple was chiefly important because it was a tactful statement of the reasons why everyone who thinks is more or less dissatisfied with the conditions under which mankind is at present living. Very adroit was his tribute to Mr. Chamberlain, whose six fundamental axioms he accepted *en masse*, and then proceeded to draw from them conclusions from which Mr. Chamberlain in his earlier days would not have recoiled. The speech was eloquent and was delivered with great sobriety and self-control. As much can hardly be said about a later speech of his in which he hit back at the *Spectator* for its criticisms of his City Temple speech. Mr. Strachey may or may not be "an exceedingly pretentious, pompous, and futile person";—he certainly takes himself as seriously as if he were the sole authorised custodian of the Ten Commandments;—but Mr. Lloyd George would have been better

advised if he had slept over his *Spectator* instead of blazing out at its editor immediately after reading his article. As a matter of fact, as Mr. Lloyd George would be the first man to admit, Mr. St. Loe Strachey is one of the best and most conscientious of living journalists, and also he is perhaps a bit of a crank—well, in that respect he is in good company.

Mr. Lloyd George's diatribe against the idle rich was a latter-day echo of Carlyle's invectives addressed to the same class in his *Latter-day Pamphlets* and "Shooting Niagara." There was in it, not unnaturally, the exaggeration of the poster artist who strives after glaring contrasts, but the warning and the veiled menace which lay behind may be useful. The sentiment of service, which is the salt of society, is always in great danger of perishing in a plutocracy. We see this in America, where the conception of public service as a public duty owed to the State by the wealthy can hardly be said to exist. An aristocracy has its faults, but it has its virtues, otherwise it could never have survived among so practical a people as the English. If our nobles and great landowners had only been idle rich men, like the sons of many of our plutocrats, if they had only cared for sport and the killing of game, there would have been no House of Lords to trouble us to-day. They would long ago have gone the way of the nobles of France. In an article published many years ago in this REVIEW, on the aristocracy as part of "The Wasted Wealth of King Demos," I pointed out that the percentage of wealth and of life given to the service of the people by our aristocracy was much larger than that devoted to public service by the average plutocrat. No doubt there are many Peers and landowners who are up to the level of their calling; but, on the other hand, many of them, so far from being "idle," are among the hardest-worked men in the country. It is that which has made our social system so sound and so stable, and the wastrels and pleasure-loving ne'er-do-weels are the exception and not the rule.

At the close of Mr. Lloyd George's address at the City Temple, Mr. Campbell, who was in the chair, hailed him as the next Liberal Prime Minister—a prediction which was hailed with cheers by the crowded meeting. No disrespect was meant to Mr. Asquith by the declaration. It only meant, what I think is generally admitted to be true, that in case of a vacancy occurring it is Mr. Lloyd George, and

not Sir Edward Grey, who would be his successor. Possibly—nay, probably—this promotion might not be to the taste of Mr. Lloyd George, who might quite reasonably conceive that he would have more power to his elbow if he had Sir Edward Grey as nominal chief than if he had the first position himself. But after the City Temple meeting there is little doubt as to the choice of the Democracy. Mr. Lloyd George possesses, far more than Sir Edward Grey, the art of direct and effective appeal to the popular heart, and, what is still more important, to the popular imagination. He is in tune with the common people, as Mr. Trine would have us all be in tune with the Infinite. He may not be a great constructive statesman—although he has shown more aptitude in constructive legislation than any of his colleagues—but he not merely feels what the masses feel—which may be equally true of Sir Edward Grey—he has a gift which recalls the genius of John Bright for giving articulate expression to their usually inarticulate sentiments and aspirations. His happy knack of illustration, even of poetic illustration, conjoined as it is with a genial sense of humour, makes him the unrivalled master of the platform. There was nothing specially new, and there were many things only partially true, in what he said at the City Temple, but as a spoken appeal to the heart and conscience of the community it was a masterpiece of dexterity, and so tactful as even to win an enthusiastic encomium from the *Times*, the one organ of public opinion which might have been confidently calculated upon to curse him altogether.

The
Genial Optimism
of
John Burns.

As a corrective to the somewhat depressing picture painted by Mr. Lloyd George of our social and economic condition it is a pleasure to turn to the most interesting account which John Burns gave the people of Dewsbury last month as to the improvement which had been made in recent years in the condition of the people. Things may be bad to-day, but they are nothing like so bad as they were fifty years ago. He said:

One of the most remarkable features of the last sixty years was not only the increasing spirit of benevolence of the comfortable towards the disinherited, and of the community to its afflicted members, but the wonderful decline which had taken place in official pauperism during that period. It had been reduced from 62 per 1,000 to 26 per 1,000. At the same time the cost per head had gone up from £7 18s. to £13 5s. for indoor paupers, and from £3 11s. to £6 1s. 5d. for outdoor paupers. The contributions to poor law per head of population had gone up from 6s. 8d. to 9s. In Dusseldorf pauperism was 35 per 1,000, in Dewsbury 15.5, in Berlin 44, and in London 26.32 per 1,000.

In the last sixty years £600,000,000 had been spent

in poor-law relief. It does not appear that the humanising of our workhouses has increased the number of our paupers. Mr. Burns said :—

There were never more out of 940,000 inmates of the poor-law institutions of England and Wales than 10,000 to 14,000 able-bodied men in health. This was equal to 6 per cent. of the male pauperism, and less than 1 per cent. of the population at large.

The number would be still fewer but for intemperance; and here also Mr. Burns found cause for congratulation :—

Britain was getting more sober, whilst some commercial and industrial rivals were becoming more drunken. In the consumption of alcohol England was behind France, Italy, Belgium, Switzerland, Spain, Portugal, Germany, and Denmark. The increased consumption in Germany had been almost equal to the diminution in England, and she now spent almost as much as we did on drink.

Is it going to be a case of *parturit montes; nascetur ridiculus mus*?

The Conference.

The air has been full of rumours last month as to the outcome of the Conference on the Constitutional question. Expectancy stands on tiptoe as to what the secret Council of Eight will report to Parliament. They meet and then disperse, they meet again and again disperse. A four-line paragraph records their assembling and their dispersing. But never a word falls from the sealed lips of the Eight, and as a result we are left guessing, with very few materials upon which to frame our prognostications. The most persistent rumour is that the conferrers have arrived at a tolerably clear conception of the fundamental fact of the situation, viz., that it is impossible to settle the House of Lords question until they make up their minds about the wider question of Imperial union, and especially as to what is to be done about Ireland. It is not difficult to see the steps which might lead them to this conclusion. It is safe to say that if the Tory leaders had any confidence that an appeal to the country in January would place them in office, they would not admit for a moment that it might be necessary to approach Home Rule even under the formula of "Imperial Federation beginning at home." But it is currently reported that Mr. Balfour is advised by his Whips that the Unionist Party is by no means so well prepared for a General Election as are the Ministerialists. A January dissolution, it is said at Tory headquarters, might result in gaining a few odd seats here and there, but on the main issue of Commons *versus* Lords the coalition majority in the new House would be practically as strong as ever.

Home Rule all Round.

It is the knowledge of this fact which has put the fear of God into the hearts of the Tory leaders.

If a second dissolution on the question of Peers *versus* People went decisively against the Peers, nothing could save the veto and nothing could avert Home Rule. Therefore it is well to temporise, to beat about and to try to discover whether the inevitable Constitutional change could not be brought about on terms less disastrous to the Unionist Party. The admirable letters of "Pacificus" in the *Times*, in which many seemed to recognise the fine Roman hand of Lord Esher, but which in reality are written by Mr. Olivier, of Debenham and Freebody's, and the vigorous editorials of the new Disraeli, Mr. Garvin, in the *Observer*, show which way the wind is blowing. As a conference on railway rates in South Africa showed that the question could not be settled without a wider conference on the whole question of union, so the present conference on the Veto question points irresistibly to a new and more extended conference, in which both Labour and Home Rule parties should be represented, for the consideration of the great constitutional remodelling without which the House of Lords question is insoluble. It is nearly thirty years since Lord Rosmead, then Sir Hercules Robinson, said to me, "As an Empire you must federate or perish, and as the Parnellites will compel you to federate, they are the hope of the Empire." Mr. Garvin and Lord Grey have opened their eyes to this truth. If Mr. Balfour were only quite certain that his Whips were right and that a January election would go against him, he would probably also see daylight. Perhaps South Shields and Walthamstow will settle the question.

In America Mr. Redmond and Mr. T. P. O'Connor have been making speeches which appear to indicate a readiness on their part to welcome Home Rule all round provided that Ireland is not made to wait until Wales and Scotland decide upon the kind of Home Rule they desire. In *McClure's Magazine* we have an authoritative statement by Mr. Redmond as to his views on the subject :—

(1) We do not seek any alteration of the constitution or supremacy of the Imperial Parliament. We ask merely to be permitted to take our place in the ranks of those other portions of the British Empire—some twenty-eight in number—which in their purely local affairs are governed by free representative institutions of their own.

(2) Responsibility thrown for the first time for over a century

upon the people will have the same effect in Ireland as elsewhere. Trust in the people will effect as startling and dramatic a transformation of feeling and sentiment in Ireland as in South Africa.

Addressing a meeting at Ottawa, in the presence of Sir Wilfrid Laurier, Mr. T. P. O'Connor said that:—

His mission was to secure Canada's approval of a federal scheme of government for the four Kingdoms of the British Isles such as the provinces in Canada enjoy under a Central Government.

Mr. Dillon expressed some dissatisfaction with this apparent lowering of the flag of Gladstonian Home Rule in terms which led Mr. Redmond to repudiate



[Westminster Gazette.]

A New Point of View.

OLD TORY PARTY: "Well, I declare if he isn't quite a pleasant-looking gentleman—and I used to think he was so horrid. And I rather like the smell of the cigar he's smoking!"

the interpretation put upon his words. It would never do for the irreconcilable section of Irish Americans to imagine that their dollars were wanted to strengthen the British Empire. What they are after is not the underpinning, but the bursting up of the Empire. Mr. W. O'Brien's point of view is thus expressed:—

I should be prepared to co-operate with Mr. Redmond and Mr. T. P. O'Connor or with any English party, or, better still, with both English parties, with all my heart to work out any rational compromise, no matter who might claim the credit for it, without bothering my head for a moment whether its name was Devolution or Federalism, or even the flamboyant Imperialism in whose uniform Mr. Redmond and Mr. T. P. O'Connor have now arrayed themselves. Personally, I am a Federalist myself. I can very easily imagine a scheme of Federalism for which I should work with all my might and recommend to the country as the best attainable settlement of our national claims and as one which Ireland could accept with honour and with financial security.

The Unionist Réveille.

The bankruptcy of what was once a great English party has seldom been more painfully illustrated than in the manifesto of the Unionist Réveille. Its object is to wake up Mr. Balfour. Its leading spirit is Lord Willoughby de Broke. Its programme consists of five articles:—
1. The supremacy of the Navy—but it does not venture to say two keels to one. 2. The Reform of our Trade System—a cowardly evasion of a demand for taxed food. 3. Small ownership of land—State mortgageehip instead of State ownership. 4. Poor Law Reform—which means anything or nothing. 5. Colonial preference. It is hardly worth waking up Mr. Balfour to read him a programme which he had accepted before he went to sleep. But what are we to think of an English party which cannot find an English word by which to describe itself? The Réveille party is "dead and damned," as Disraeli said of Protection, by the adoption of a name which no Englishman can pronounce. In camp the soldiers pronounce it "Revalley," as sailors call the *Immortalité* the "Immortal Light," and the *Bellerophon* the "Billy ruffian." But Réveille! Lord Willoughby de Broke had better go to sleep again and try to dream of some better cognomen for his party of knockers-up.

Mr. Balfour and the Navy.

Mr. Balfour, being unable to discuss the Constitutional crisis and not being anxious to discuss the discredited cause of Tariff Reform, fell back at Glasgow upon his favourite war scare. By overstating the case he damaged the cause he sought to defend. Mr. McKenna had little difficulty in disposing of his alarmist picture of our perishing naval ascendancy. What Mr. Balfour might have done if he had cared more for the Navy than for scoring off a party opponent was to have suggested the adoption of the two-keels-to-one standard, or, if that did not suit him, a two-pounds-to-one standard, for the British naval estimates are at present almost exactly twice those of Germany—forty millions against twenty millions. He might also have done good service if he had raised his voice against the criminally wasteful practice of scrapping discarded battleships merely because they are no longer fit to go into the first line of battle. There are half a dozen powerful battleships which at midsummer were considered fit to go into battle which are now to be sold for an old song. If ever—which God forbid!—we should be involved in a serious

naval war, we shall curse the insensate folly which deprived us of the invaluable reinforcement which these discarded vessels would have afforded us after all our great *Dreadnoughts* were *hors de combat*. These ships cost nothing to keep afloat—a dog and a watchman and a few gallons of oil are all that they need to be ready against The Great Day. But they are to be sold for what they will fetch—say £20,000 or £30,000. They cost £750,000 apiece.

Railway Nationalising.

The question of the relation of railways to the State, which was partially raised by the French strike, is discussed at some length by Mr. Carl S. Vrooman, of Oxford, in an interesting volume published last month by the Oxford University Press. Mr. Vrooman writes chiefly for the information of the American public, but his conclusions in favour of State ownership of railways are full of interest to us in Great Britain. They are as follows :—

We are forced irresistibly to the conclusion that Government roads can boast of having given better service and lower rates to the travelling and shipping public and better pay and better conditions of labour to their employees than have the Corporation railways of the same countries. In addition to all this the financial results of the roads have been entirely creditable. In the long run no deficits have been created by any of the Government railway systems under consideration, and profits have been gained sufficient for all the requirements of the service. These statements are facts which the statistical data demonstrate to be true beyond the peradventure of a doubt. In Europe, at least, Government railways on the whole have been more satisfactory and more successful than have Corporation-owned lines.

The Trade Route in Persia.

The marplots at home and abroad who resent the harmonious co-operation of England and Russia in the affairs of Persia seized with great glee last month upon the story that Great Britain was about to take military possession of the southern trade routes in that country. This attitude is quite comprehensible on the part of our enemies or our rivals, but that it should be assumed by any section of our own countrymen can only be explained on the ground that their hatred of the Russian Government is so fanatical as to blind their judgment. As a matter of fact there is no intention on the part of the British Government to annex, administer, or occupy Southern Persia. The facts are simple. For three years past the paralysis of the Persian Government has led to the practical surrender of the southern trade routes to brigands whose exactions rendered them useless for the purpose of British trade. Repeated representations having been

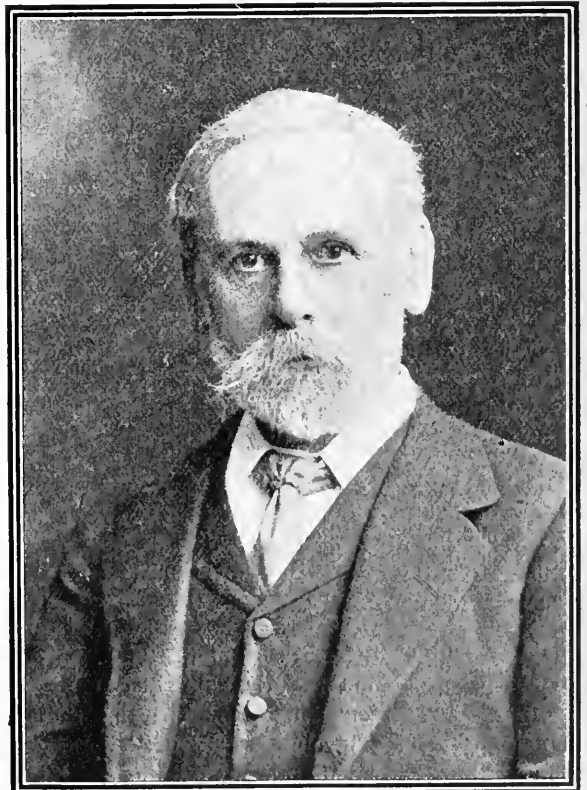
made in vain at Teheran, the official *Communiqué* proceeds :—

After full consultation with the Russian Government, and in complete accord with them, His Majesty's Government decided to inform the Persian Government that unless order was restored on the Bushire-Ispahan road within three months' time they must insist on the organisation of a local Persian force, officered by eight or ten British officers of the Indian Army, for the protection of the road. There is no question of the Government of India undertaking any responsibility in the matter or of any encroachment on the integrity of Persia.

Persia complains that she has no money to pay such a force unless she is allowed to raise her import duties, and it is there where the pinch comes in.

Free Trade versus Protectionist Budgets.

There are few men on the platform who are so apt at condensing the vital facts of a controversy into a nutshell as the Lord Advocate. Take for instance as an example of his method the way in which, speaking last month at South Shields in support of the candidature of Mr. Russell Rea, the Lord Advocate presented the contrast between the result of the two systems as shown



Photograph by

Lafayette.

Mr. Russell Rea, M.P. for South Shields.

in the Budgets of the different States. Last year the Budgets of the great Protectionist countries showed the following deficits :

France ...	£8,000,000	Germany ...	£10,000,000
Russia ...	9,000,000	America ...	11,750,000

Contrast, he said, these deficits in Protectionist countries with the state of things in Free-trading Britain :—

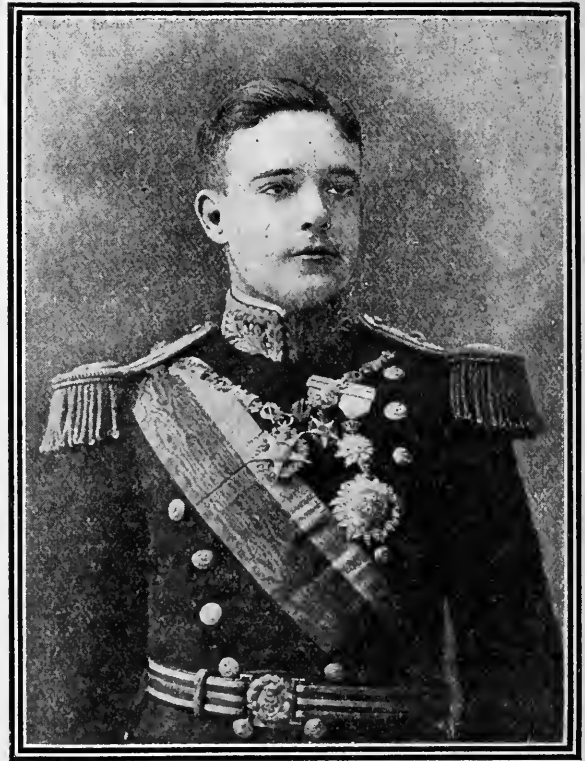
With that great millstone of Cobdenism round her neck she not only paid every sixpence of her expenditure out of revenue, but paid six millions off her debt, and found £2,900,000 besides of a nest-egg to the good. That would have been four millions had it not been for the vagaries of the Second Chamber. That was the difference between Tariff Reform-ridden nations and a nation of Free Traders.

A valued correspondent in Saskatchewan, who took a leading part in organising the deputation of the Grain Growers' Association to Sir Wilfrid Laurier which knocked the wind out of our Tariff Reformers, sends us good news as to the prospects of the revolt of the West against the system of Tariff Protection and railway monopoly under which Canada has been suffering so long. He writes on October 10th :—

A farmers' delegation from every province in Canada is to assemble in Ottawa during the first week of December next to press for the first instalment of Free Trade—the removal of the duty on all agricultural implements and machinery. It may seem a merely selfish move. It is not that. It is the most effective point of attack. In no sense is it an Americanised movement. I believe complete Free Trade with the motherland will come far more suddenly than we think. We have enough out-and-out Free Traders among the farmers to put Protection into its grave at the next General Election, some time within three years.

The great delegation of farmers (upwards of one thousand delegates are expected) which is to meet at Ottawa is after more than Free Trade in agricultural implements. We in the West have asked repeatedly for remedial legislation respecting the railways, and in regard to the monopolistic influences in the marketing of our wheat. We are mercilessly exploited by the railways and grain men. It is monopoly on every hand—the result of tariff—in almost every other line of trade. The conditions are educating the farmers. The delegation that is to meet in Ottawa will try to demonstrate the necessity for remedy. We have asked for certain legislation and will want to know why if it is not forthcoming. It is probable someone will be sent to Ottawa by the Saskatchewan Grain Growers' Association to be present at the opening of Parliament on November 5. If any of the legislation so urgently needed by the West is not promised in the Speech from the Throne, it is intended to move an amendment to the address to the Throne regretting the omission. If it is done the Government will be on the horns of a dilemma.

It is almost an impertinence to describe the mutiny of the Army and the Navy in Lisbon which sent King Manuel packing by the imposing title of a revolution. Portugal, for long centuries a Monarchy, is now a Republic, and King Manuel is an exile in England. The event has excited little enthusiasm and has provoked no pro-



Photograph by

[E.N.A.]

The Deposed King of Portugal.

King Manuel II. was born at Lisbon on November 15th, 1889, and succeeded his father, King Carlos I., February 1st, 1908.

test. The Monarchy was betrayed by the Monarchists, and the Republicans, who are probably nowhere outside Lisbon and a few of the towns, seized the opportunity of utilising the disaffection of the fleet to expel the King. Monarchy in every land is a fetish which is all-powerful so long as the monarchical parties agree to keep the fetish outside the range of their party polemics. The moment party passion or the hunger for office leads one of the monarchical parties to assail the Throne because its occupant has placed their rivals in power, the fetish loses its potency as a fetish, and is degraded to the position of a mere gilded bauble which is discredited by all the blunders of those who have it temporarily in their possession. In Portuguese politics the Monarchists forgot the necessity of keeping the Crown above party strife. Hence, when the end came, the Monarchy fell without a struggle. "A shout from Paris," said Lowell, speaking of the flight of Louis Philippe in 1848, "and his crown fell off." A shout from Lisbon and King Manuel vanished

into obscurity. The *Daily Chronicle's* correspondent, Mr. Donohoe, made an honourable record for himself in describing as an eye-witness the singularly unexciting episodes of the *émeute* and mutiny which overthrew the dynasty. It was admirable copy, but there is nothing in the story much more important, though alas! more sanguinary, than the ordinary violent scenes at a general election.

**The Prospects
of
the Republic.**

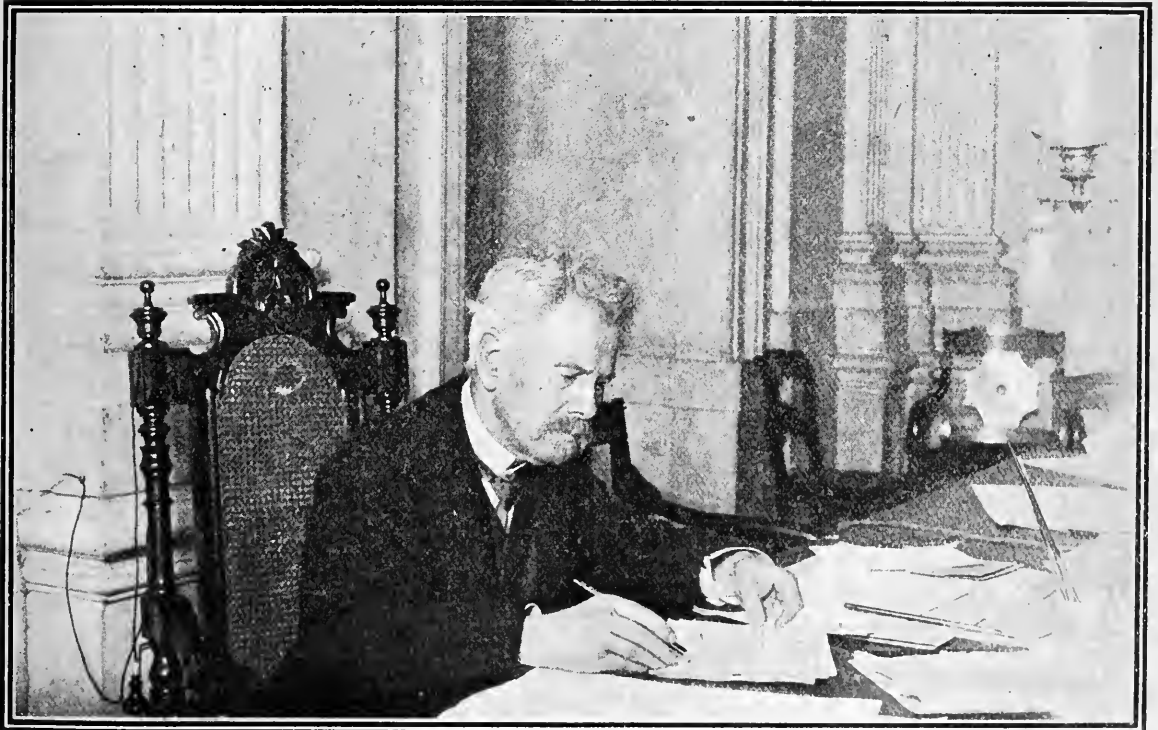
Up to the present all has gone smoothly enough. After an agonising moment of suspense which led the Admiral who engineered the revolt to blow out his brains in the belief that the plot had miscarried, the *Don Carlos* opened fire upon the Royal Palace and the die was cast. No one but the poor fellows of the National Guard and a few artillerymen struck a blow for the King. He was deserted, if not betrayed, by his Ministers, and was dexterously manœuvred out of the country. The total casualties of all sorts do not appear to have exceeded five hundred. By clever wire-pulling and careful organisation the Braganzas were banished. A Positivist professor with a group of his cronies established themselves as a pro-

visional Government. Their first move was to betray that anti-clerical bias which seems to possess Liberals in every Catholic country. But anti-clericalism will not carry them far in Portugal. What they want is cash, and cash is hard to get. If they raise the taxes they will become unpopular, and if they cannot raise a loan they cannot pay their soldiers and sailors, to say nothing of providing funds for the grandiose social reforms which they promise. It may be prejudice on my part, but I am not very sanguine of the chances of Positivist professors masquerading as practical politicians. There is no better man living than Mr. Frederic Harrison, and certainly very few more brilliant writers of English, but imagine Mr. Harrison President of the English Republic! Even a giraffe has a continuous chain of vertebrae between its shoulders and its head, but imagine a giraffe whose head was connected with its body by a slender thread of invisible silk!

**An
Orderly Revolution.**

A valued correspondent of mine, writing from Lisbon after all was over, says:—

The behaviour of the people was magnificent. With hundreds of civilians of all ranks under arms, with the absolute withdrawal of all police, the night and the day of revolution passed without any attack on any persons even the most



Photograph by]

[L'opical.

Professor Theophile Braga : First President of the Portuguese Republic.

detested, or any property even the most unprotected. The revolution having triumphed, the disarming of the people was carried out without any difficulty.

The King has gone never to return. He was absolutely betrayed by his Prime Minister. His excuse is, "It was bound to be, the idea of the Republic had entered into the minds of the entire people." This was the work of the Press.

For years the Republican Party have had a practical monopoly of the Press. It has been true that all this time there have been a whole collection of small party, or rather sectional, organs maintained by the heads of the various political parties, and largely subsidised from successive Governments. But these have been mere party organs, without much in the way of enterprise or initiative to boast of, and principally occupied in playing the Republican game by vilifying one another and exposing the but too evident faults of administration. To successive Royalist Ministers I have said, "If the country be, as you say, monarchic, how is it that in all Lisbon there is no single newspaper of standing and backed by a general circulation and disposing of a sound news service?" I earnestly hope that the recognition of the Republic by England will not be delayed. Already (October 28th) much irritation has been caused by the procrastination of the British Foreign Office. Brazil and the Argentine recognised the new *régime* at once. Why should England delay? Believe me, Sir Edward Grey is throwing away a golden opportunity of rekindling the somewhat strained and broken threads of the alliance between the Portuguese and British nations.



Photograph by]

Admiral Reis.

[E.N.I.

Death
of
the Lord of the White
Elephant.

forty-three years on the throne, and he is said to

King Chulalongkorn I., Lord of the White Elephant, died last month, after a brief illness, at the age of fifty-eight. He had been



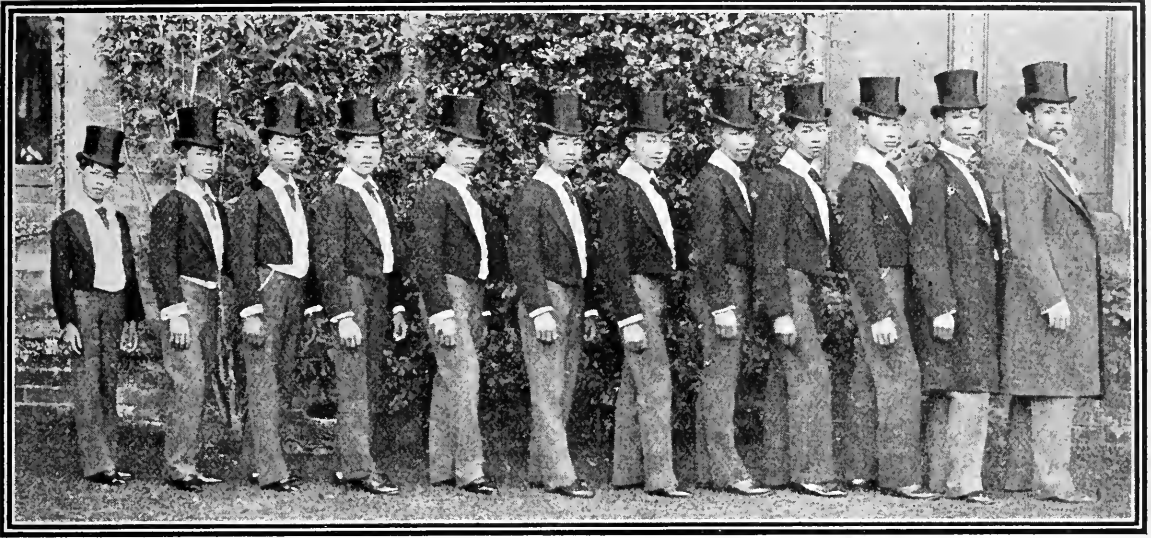
Photograph by]

The New King of Siam.

[C. P anayk, London.

Prince Chowfa Maha Vajiravudh, born January 1, 1880.

have begotten no fewer than seventy children. A few of them were photographed with their papa when he was in England. His successor, the new King, Prince Chowfa Maha Vajiravudh, was born in 1880, and proclaimed hereditary Prince on the death of his elder brother in 1895. He is a well-known



Photograph by

[Vandyk.]

The Late King Chulalongkorn, of Siam, and Eleven of His Sons.

The late King of Siam is said to have had about eighty wives and some seventy children in all. He had thus well provided for the succession.

figure in England. He first came here as a boy of twelve, was educated at the military college at Sandhurst, and Christ Church (Oxford), entering the college in 1900, and remaining there to the end of the following year. We hear but little of Siam. It seems almost incredible, but when Lord Rosebery was Prime Minister we were within twenty-four hours of war with France over a Siamese question. It is sincerely to be hoped that no similar incident will mar the reign of the new Sovereign. Chulalongkorn I. was an enlightened Sovereign, who introduced many reforms into Siam during his reign, abolishing slavery and declaring a Constitution. The Siamese do not take kindly to some of his innovations; the motor-car, for instance, was the subject of a hostile memorial, to which Chulalongkorn replied quite in the Royal style :—

It is not motors but the hearts of men which are to be feared. It is more difficult to understand the heart of man than to steer a motor-car. My dynasty, which you profess to love so much, stands not in jeopardy because I love to ride in a motor-car. False adulation and perfidy are the only dangers it has to fear. For the rest, I am careful of my life and those of my subjects, and I will remain a motorist to the end of my days.

Shakespeare
and
Lord Mayor's Day.

Before these pages meet the reader's eye Lord Mayor's Day will have come and gone. It would, however, be unpardonable not to note with approval the welcome innovation by which the new Lord Mayor has attempted to use

Shakespearean *tableaux* as a means of reviving some of the memorable episodes in the history of the City. The Shakespearean *tableaux* were as follows :—

1. Henry V., on his return to London after Agincourt. This was the military and heraldic *tableau*, and there were carried the tattered banners of victory. In all, there were forty persons in this part of the display, thirty of whom were mounted.
2. Falstaff and the Boar's Head men of Eastcheap. Mistress Quickly and the Boar's Head appeared. She was the only woman in the pageant.
3. Richard III. escorting the Princes to the Tower. The Lord Mayor, Sheriffs, and Aldermen of the period were represented. There were thirty-six performers, twenty mounted. The *tableau* represented the civic side of the pageant.
4. Henry VIII. and Wolsey returning from the trial of Queen Catherine. There were thirty-five participants, fifteen mounted. This was the ecclesiastical *tableau*.

In the Richard III. *tableau* the King was accompanied by a bodyguard of pikemen carrying actual pikes of the period, fourteen feet long. A certain number of dresses were lent by the Festival of Empire Committee. In time the Lord Mayor's show will become a great pageant teaching history by living pictures, and all the scholars in the elementary schools will be mustered on the line of route to see the historical episodes of which they had read in school made visible, real and tangible in the streets of London.

Secularism
Run Mad.

There is only one book in English literature which for three hundred years has exercised upon the English-speaking world a constant although ever-varying influence. It has more or less influenced the diction of the race, has moulded and

elevated its style, and has so permeated its literature that no one who is not familiar with its pages can understand the allusions which abound in all the writings in prose or verse of English-speaking men. That book is the Authorised Version of the Bible. But according to the *Christian Statesman*—

the decision of the Supreme Court of Illinois that the use of the Bible is illegal in the public schools of that State has been followed up by an amazing decision by the Superintendent of Public Education that the Bible cannot be allowed in the school libraries.

It would be interesting to get a portrait of that Superintendent of Public Education, or still better a cast of his skull. There have been many researchers at work in the Far East looking for the remains of the Pithecanthropos—a creature not yet quite human—the missing link. It would almost seem that the seekers should have turned their steps to the West. Professor Huxley's comment upon this Superintendent would have been interesting to hear. The yearly issue of Bibles is now said to be 15,000,000. Last century 500,000,000 copies were put in circulation. No other book has any such vogue. But the school children of Illinois are not even to be allowed to have it on their library shelves.

Death
of
the Queen's Brother.

The death of Prince Francis of Teck at the early age of forty has inflicted another heavy blow upon the Royal Family. The children of the Tecks were members of a singularly united and affectionate household, and a Queen has seldom felt more deeply the death of a brother than our Queen has felt the death of Prince Francis. The deceased, who was unmarried, had served with credit, if not with distinction, in the Army, and since he retired into civil life he laboured with zeal and industry in the management of the Middlesex Hospital. Modest, unobtrusive, popular, his removal in his prime has called forth expressions of universal regret.

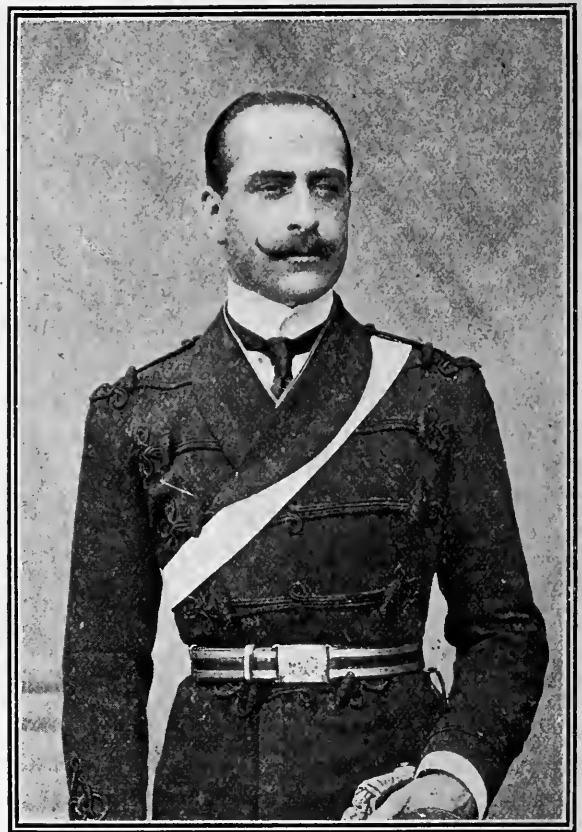
Dr
Booker Washington
and the
American Negroes.

From the headquarters of the National Negro Committee in New York there reaches me a very plain-spoken repudiation of the optimistic assurances of Dr. Booker Washington. The protest, which is signed by Dr. Du Bois, Mr. W. A. Sinclair, and many other leading representatives of the coloured men in America, roundly asserts that Dr. Washington "is giving an impression which is not true":—

To-day in eight States, where the bulk of the Negroes live, Black men of property and university training can be, and usually are, by law denied the ballot; while the most ignorant White man votes. Along with this has gone a systematic

attempt to curtail the education of the Black race. Worse than all this is the wilful miscarriage of justice in the courts. Not only have 3,500 Black men been lynched publicly by mobs in the last twenty-five years without semblance or pretence of trial, but regularly every day throughout the South the machinery of the courts is used, not to prevent crime and correct the wayward among Negroes, but to wreak public dislike and vengeance, and to raise public funds. This dealing in crime as a means of public revenue is a system well-nigh universal in the South, and while its glaring brutality through private lease has been checked, the underlying principle is still unchanged. Everywhere in the United States the old democratic doctrine of recognising fitness wherever it occurs is losing ground before a reactionary policy of denying preferment in political or industrial life to competent men if they have a trace of Negro blood.

Dr. Du Bois is about to visit England, when we shall have an opportunity of hearing the other side of the case. Dr. Du Bois is a man of genius, and he will receive a warm welcome even from those who did their utmost to make Dr. Booker Washington's visit a success.



Photograph by

[Thomson.]

The late Prince Francis of Teck.

Born January 9th, 1870; died October 22nd, 1910.

**The
Town-Planning
Congress.**

One of the most interesting international congresses held of late years was the Town-Planning Congress which met in London

last month. It attracted a number of keenly interested and most intelligent social workers from Germany, France, Russia, and other countries, and the discussions which took place were stimulating and suggestive. Town Planning means not merely the abolition of slums, but the taking of effective measures to prevent their creation. Mr. H. Vivian reports that there are as bad slums in Canada as any in the Old World, and all round our great towns slums are springing up in the suburbs for want of care, foresight, and adequate planning. Health depends upon housing, and national vitality depends upon the homes of the people. The German visitors report that there is a growing tendency among the advanced reformers there to revolt against the flat system. Our foreign visitors were much pleased by what they saw and heard as to our experiments in the direction of Garden Cities. Mrs. Barnett has a capital report to make as to the success of the Hampstead experiment, and Port Sunlight and Bournville are beacon lights of hope for the whole world. Dr. Eustace's admirable paper on "The Effect of Hygiene upon the Wage-Earning Capacity of the People," read before the Royal Sanitary Institute, brings out very clearly the connection between slum dwellings and national inefficiency. By-the-bye, a word should be said as to the scandalous lack of hospitality shown to our foreign visitors. When Englishmen go to Germany to such a Congress they are lodged and fed and entertained as honoured guests. When the Germans pay a return visit they have to pay their way at every step. Such a state of things is little short of a national disgrace.

**Lodging-Houses
for
Women.**

I am glad to see that steps are at last about to be taken to press upon the municipal authorities in London and elsewhere the imperative necessity of providing decent lodging-houses for homeless women. At a meeting held on October 17th, in London, it was decided to call a National Conference on the subject early in spring. In the meantime a deputation is to be sent to the London County Council. Glasgow has led the way in this matter. Manchester has followed suit. Why should London lag behind? The admirable little book, written by Mrs. Mary Higgs and Edward E. Hayward, "Where shall she Live, or the Homelessness of the Woman Worker," calls attention to this open

sore in our social system. Lodging-houses—model, municipal, and otherwise—have long existed for men. Why should the needs of woman always be attended to last?

**The
Osborne Judgment.**

The best friends of the Trades Unionists must bitterly regret the attitude which some of their leaders are assuming on the subject of the Osborne judgment. The simple fact is that that judgment in its essence is only justice. And no party in the State, not even the Trades Unionist majority, can do other than break its neck by butting full tilt against a stone wall like this. There is no greater advocate of Trades Unions in all England than Mr. Frederic Harrison. He fought for the cause before many of the present leaders were born. He is, as he has ever been, one of the most fearless and uncompromising defenders of the rights of the working-classes in times when they had few votes and fewer friends. But Mr. Harrison being a lawyer and an honest man has no hesitation whatever in telling the Trades Unionists that their demand for the reversal of the Osborne judgment won't do. As he says in his letter to the *Times* of October 26th:—

In deciding that funds subscribed for trade benefits cannot be diverted for miscellaneous agitation there was neither class prejudice nor legal mystery. It is the essence of honest dealing and keeping our bargains. Not only law but civil society would come to an end if it be settled by Act of Parliament that men who have agreed to work and to subscribe money for definite purposes may be forced to see their association and its funds diverted to totally different purposes, which were never contemplated and which they utterly detest.

Therein he speaks the words of truth and soberness. The Trades Union leaders may bulldoze weak candidates here and there into swallowing their pledge, but they will never succeed, and they ought never to succeed, in establishing the principle that people who are compelled on threat of loss of employment to subscribe funds for one purpose should, because they happen to be in a minority, have no security against their money being spent on an entirely different object. Amendment of the law as declared by the Osborne judgment may be necessary, for some of the judges laid down propositions that went far in advance of what is reasonable. But the right of a majority to subsidise either a political party or a religious sect to which the minority is violently opposed can never be recognised by the law. A conscience clause, which is proposed by some of the Labour Leaders, might meet the difficulty.



THE LORD CHIEF JUSTICE OF ENGLAND.

From a portrait by Frank Haviland of Lord Alverstone, the Lord Chief Justice, who tried Crippen at the Old Bailey.

Cecil Rhodes'
First Will.

Sir Lewis Michell's "Life of Cecil Rhodes" (just published in two volumes at 30s. by Edward Arnold)

is a praiseworthy effort by a colleague and trustee to write a history of his old friend and partner. There is loyalty here, and industry, and all the patience, caution, and exactitude of a successful bank manager. But imagine the difficulty which such a man must have felt in trying to interpret the life and genius of such an inspired enthusiast as Mr. Rhodes! The one new thing in Sir Lewis Michell's *Life* is the text of the famous first draft of a will made by Mr. Rhodes when he was twenty-four years of age, and when his estate existed only in his own imagination. It was the first wild sketch of a youth's world-embracing ambitions, which reminds us in its fantasy somewhat of the wondrous tale of "Alroy" and the heated dreams of the young Disraeli. In this first will and testament, drawn up at Kimberley in 1877, Mr. Rhodes bequeathed his entire estate to the Secretary of State for the Colonies, and to his successors in office upon trust—

To and for the establishment, promotion and development of a secret society, the true aim and object whereof shall be the extension of British rule throughout the world, the perfecting of a system of emigration from the United Kingdom, and of colonisation by British subjects of all lands where the means of livelihood are attainable by energy, labour and enterprise, and especially the occupation by British settlers of the entire Continent of Africa, the Holy Land, the Valley of the Euphrates, the Islands of Cyprus and Candia, the whole of South America, the Islands of the Pacific not heretofore possessed by Great Britain, the whole of the Malay Archipelago, the seaboard of China and Japan, the ultimate recovery of the United States of America as an integral part of the British Empire, the inauguration of a system of colonial representation in the Imperial Parliament which may tend to weld together the disjointed members of the Empire, and, finally, the foundation of so great a Power as to hereafter render wars impossible and promote the best interests of humanity.

Under this title the National Vigilance Association has published a book which will find

itself on the bookshelves of every-

one who cares for the welfare of the human race. It is the story of the origin of the work of the National Vigilance Association for the suppression of the White Slave Traffic. The narrative is told by the man who had the honour of being set apart for the work of organising a national movement against this national crime. Mr. W. A. Coote tells the story to illustrate the illimitable power of prayer. In 1898 he heard the word of command imperatively telling him to go forth and dedicate his whole energies to arousing the conscience of Christendom to cope with this crying evil. Mr. Coote knew no

language but his own, he was busily engaged with his own work, but the need was great; there was no one else to go, and the call came to him. He tells the story of how the vision, which lasted fifteen minutes, was impressed upon him. He had cried in bitterness of soul, "How long, O Lord, how long?" when he fell into a kind of reverie. Whether it was a divine vision, or a day-dream inspired from on high, he knows not; but in that fifteen minutes there was indelibly impressed upon his mind the orders that he had to go to every capital of Europe, forming committees everywhere to combat this evil, and to call an International Congress with a view to securing the co-operation of all the Governments of the world. Waking from his reverie he wrote down the orders which he had received, and waited for means of carrying them out. He estimated that the journey round Europe would cost £200.

An Answer
to
Prayer.

After careful meditation he prayed:

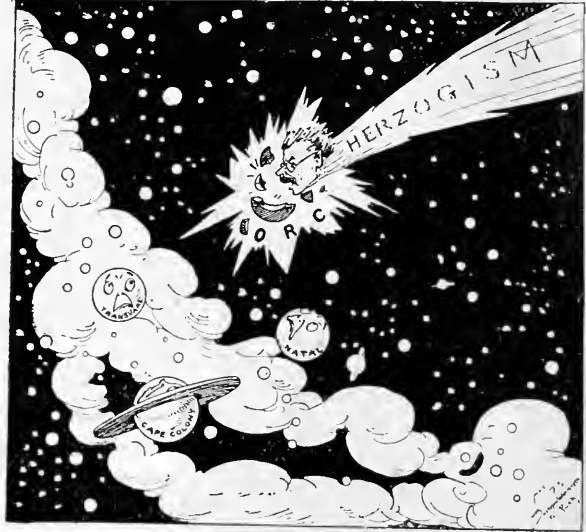
"Lord, if it is Thy will that I should undertake this work which

Thou hast revealed to me, send me £200 and I will do it." He then wrote to a well-to-do friend, telling him the vision and asking for the money. His friend wrote to him that he doubted the wisdom of the suggestion, and therefore could not give the money. A week later, to his immense surprise, he received a letter from a lady only slightly known to him, enclosing a cheque for £200 "for your good work." The money had come to her unexpectedly, and she decided to send it to the National Vigilance Association. Being thus furnished with funds, Mr. Coote went abroad, and found his way opened out before him in the most extraordinary manner. A year later an International Congress was held, and since then there have been a series of Congresses and Conferences. The whole story should be read by those who refuse to believe that we are living in an age of faith. It would be difficult to find any story in the historic narratives of the Early Church when as great a mission was undertaken with more simple faith or more remarkable results. The book that tells the story is illustrated by portraits of all the Presidents of the National Committees. A Festival Dinner is to be held on Thursday, December the 8th, under the presidency of the Earl of Aberdeen, to celebrate the twenty-fifth anniversary of the foundation of the National Vigilance Association, of which this book forms an historical record. Mr. Coote is a knight-errant who does not need to be knighted by any king. He holds his patent from a higher source.

Current History in Caricature.

"O wad some power the giftie gie us,
To see oursel's as ithers see us."—BURNS.

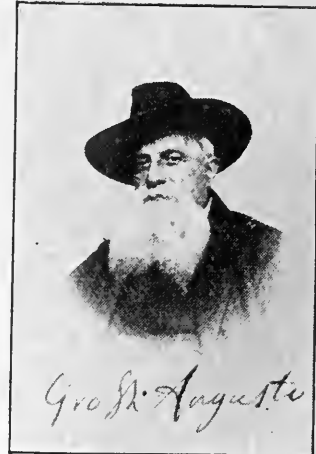
THERE is a great dearth of new cartoonists in Great Britain. Sir Francis Carruthers Gould has almost the monopoly in the daily Press, although *Punch* holds its own with the aid of Mr. Bernard Partridge, Mr. Raven Hill, and others who keep up the *Punch* standard, as witness the Conference cartoon here reproduced; but I can remember when we had three or four comic weeklies; now there is only one. It seems as if in caricature as well as in politics we need to call upon the New World to redress the balance of the Old. I am confirmed in this conviction by the receipt of an album of cartoons, entitled "Political Shots, 1910," by "Mac," reprinted from the *Cape Times*. "Mac" wields a facile pencil, and he has a knack of hitting off the features of his subjects, while his political *flaire* is often not unworthy of Sir F. C. Gould. The *Cape Times* is a Unionist organ, and it takes good care that the top dogs do not get the best of it. Take, for instance "A Comet Amok," which represents some-



A Comet Amok.

what unkindly the effect of Mr. Herzog's educational policy in South African politics. The Album, however, is an interesting memorial of the issues in South Africa. (*Cape Times* Office, Cape Town. 6d.)

Il Papagallo of Bologna, one of the most successful comic papers in Italy, has just been celebrating the seventy-fifth birthday of its founder and editor, Augusto Grossi, one of the grand old men of Italian journalism. For thirty-eight years Signor Grossi has conducted his paper, and he is still full of life and energy, and has no intention of laying down his mordant pen.



Signor Grossi.



By permission of the proprietors of "Punch."]]

Alarums Without.

GENERAL ASQUITH (at parley of opposing commanders):
"Are those your trumpets I hear outside breaking the truce?"
GENERAL BALFOUR: "I shouldn't wonder. Anyhow, Heaven knows it's not *my* doing."

A curious error crept into the September REVIEW OF REVIEWS in a notice of Mr. Linley Sambourne's death. It was said, "When Tenniel died, Mr. Sambourne succeeded." This was, of course, a purely journalistic demise, as Sir John Tenniel still lives, the Grand Old Man of humorous art.



[Westminster Gazette.]

Rounding-up the Unionist Leader.



[National Review, China.]

Alas! My Poor Brother!



[Morning Leader.]

Disturbing the Conference.



[Fischietto.]

[Turin.]

The New Dream of the Asiatic Ogre.

JAPAN: "Excellent! My appetite grows with eating."



[Daily Chronicle.]

Fanning the Embers.

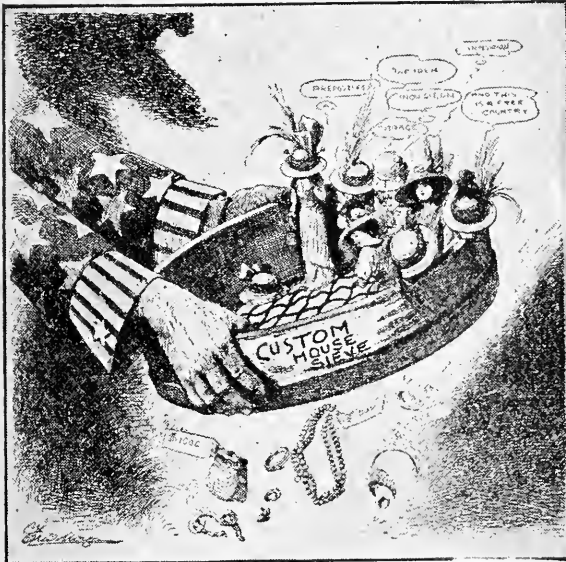


[Mucha.]

[Warsaw.]

Wise Uncle.

Uncle Sam is willing to keep the open door in China, i.e., open to himself.



[Inquirer.]

[Philadelphia.]

Uncle Sam expects that everyone this day will pay his duty.

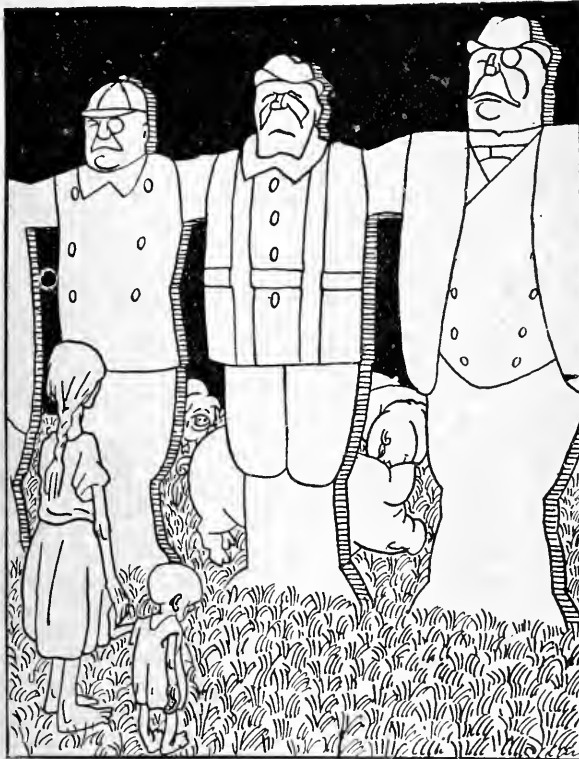


[Glühlichter.]

[Vienna.]

Officialism and the Rise in Prices.

In order to make matters more bearable for the starving population, the Austrian Government has made arrangements with the famous Hunger Artist, Christopher Emptystomach, to give lectures on "The Art and Enjoyment of Hunger."



[Ulk.]

[Berlin.]

High Price of Meat in Germany.

Before the starving children can get enough meat to eat their fathers will have to break down the agrarian hedge of Protection.



[Nebelspalter.]

[Zurich.]

Thrown!

A Swiss view of the fall of the House of Braganza.



Fischietto.]

The Pope and Portugal.

"Even the Papal anathema is ineffectual!"

[Turin.



Votes for Women.]

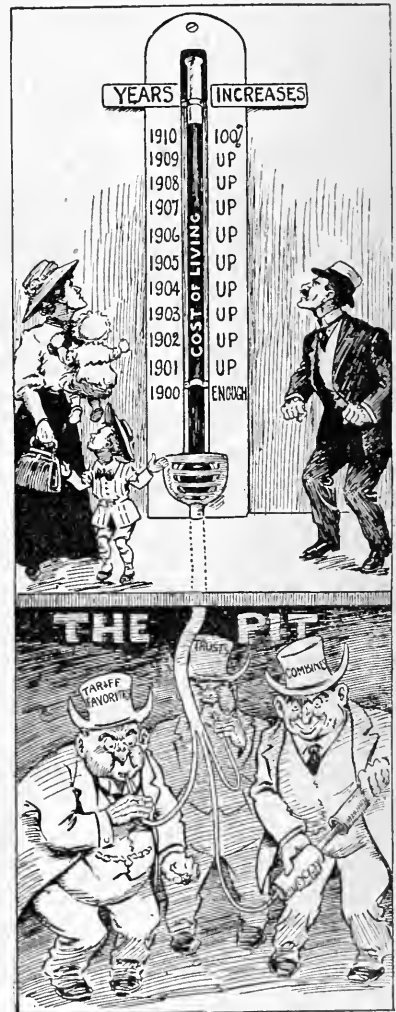
The "Times" School for Electors.



Grain Growers' Guide.]

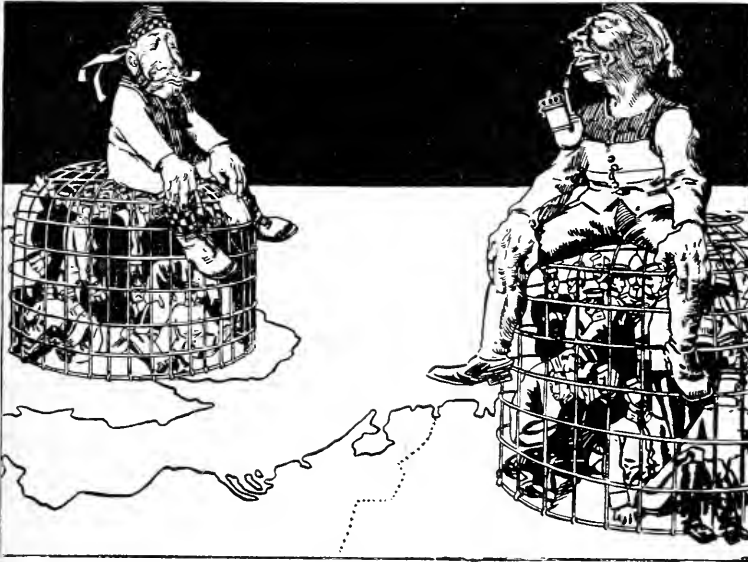
The Canadian System.

The farmer *can* carry them; but the load is heavy.



Grain Growers' Guide.]

(1) How can we help it? (2) The mystery is solved.



U.K.]

[Berlin.]

The Spy Incident.

Peace between England and Germany is to be permanently established in the simplest possible way. Germany shall shut up all English officers, and England shall shut up all German ones.



Kladderadatsch.]

[Berlin.]

An Untenable Position.



Kladderadatsch.]

[Berlin.]

"French Credit."

MADAME FRANCE: "I am too old and fat to make any more conquests; but I flatter myself that they still buzz about me."



Melbourne Punch.]

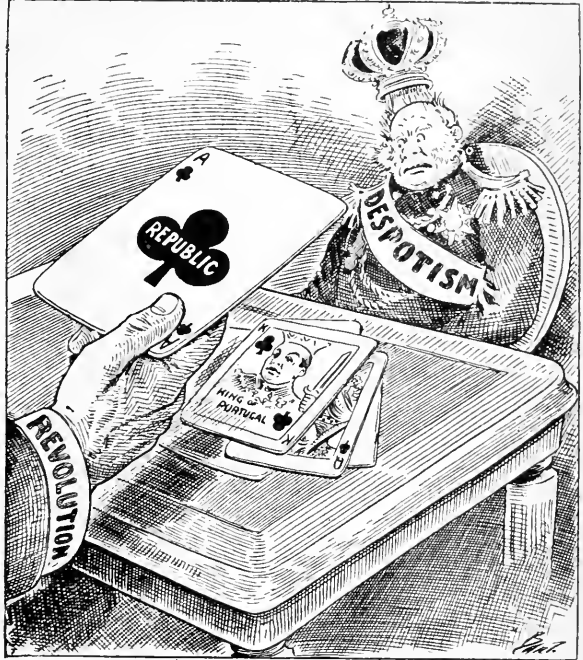
The Omnipotent.

THE KAISER: "Ach! Don't argue! If you do, I trample you down—dot is all. I and Heaven vos always right."



Minneapolis Journal.]

Spreading.



Minneapolis Journal.]

Ace takes the Trick.



Lustige Blätter.]

[Berlin.

The Shock.

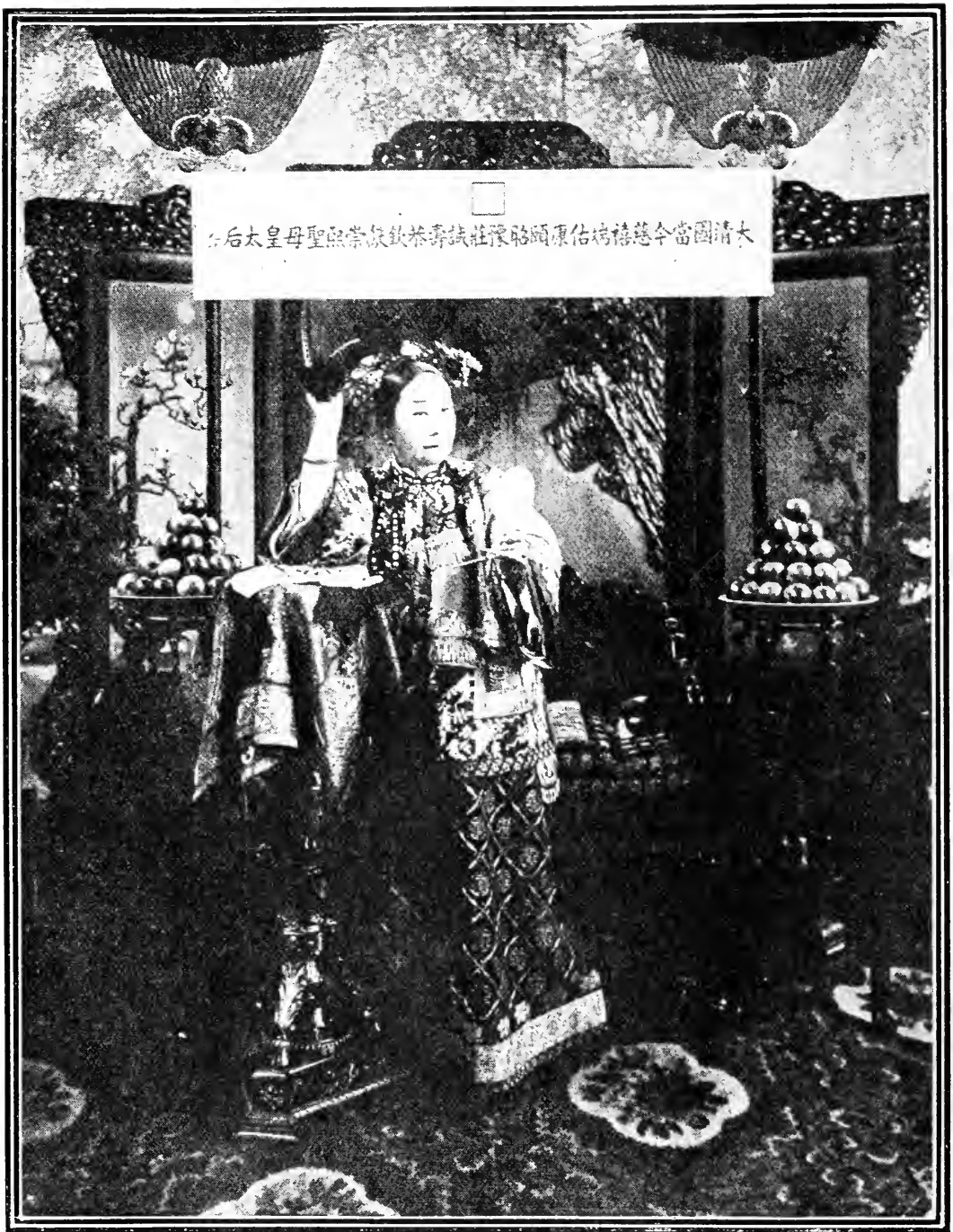
The earthquake in Lisbon was felt all over Europe; but the shock was most severe at Madrid. "



De Amsterdammer.]

Getting His Hand In.

Alfonso of Spain goes into training.



THE EMPRESS TZŪ-HSI IN THE YEAR 1903.

(By courtesy of Mr. Heinemann, publisher of "China Under the Empress Dowager.")

CHARACTER SKETCH.

THE OLD BUDDHA: THE SUPERWOMAN OF CHINA.*

I.—THE SUPERWOMAN.

AT last the veil has been withdrawn that so long shrouded from our view the Superwoman of our time. Bernard Shaw has familiarised us with the idea of the Superman. It has been reserved for China to produce the Superwoman—a portent indeed! Her full name, as set forth in official records at the end of her life, was:—

Tzū - Hsi - Tuan-yu - K'ang-yi - Chao-yu Chuang-ch'eng - Shoukung - Ch'in-hsien - Ch'ung-hsi - Huang-Tai-how—which, being translated, means: The Empress-Dowager, motherly, auspicious, orthodox, heaven-blessed, prosperous, all-nourishing, highly manifest, calm, sedate, perfect, long-lived, respectful, reverend, worshipful, illustrious and exalted.

"In the Records of the Dynasty she will henceforth be known as The Empress, Dutiful, Reverend and Glorious—a title, according to the laws of Chinese honorifics, higher than any woman ruler has hitherto received since the beginning of history."

The Superwoman indeed!

The Empress Tzū-Hsi was the Superwoman in being superior to all ordinary ethics. She knew herself to be the ablest woman in China—nay, the strongest brain among those who stood near the throne, and she regarded it as the supreme morality to achieve supreme power and to retain it against all rivals. If it were necessary to poison a rival, to debauch a son, to issue rewards for the heads of her enemies, to set aside House laws and ancient precedents, she did all those things, not merely without a qualm of conscience, but with an approving conscience. To lie, to murder, to intrigue, to stir up war, instead of being crimes, were in her eyes simple duties which she owed to herself and to her Empire. And if she was thus colour-blind to what Europeans regard as the fundamentals of right and wrong, she was equally superior to the canons of ordinary morals. Her caprice, her passion, her taste, her will were her only law. Whether she was or was not the Messalina of Cathay is not clear. That she took paramours as Napoleon, for instance, took mistresses is not denied. She is reported to have committed adultery with the *sang-froid* with which other women take a cup of tea. She was a law unto herself, this Superwoman of the East—a fearsome personality indeed, now for the first time revealed to the gaze of a curious and somewhat horrified world.

Yet the authors of this revelation tell us that "judged by the standards of her own predecessors

and contemporaries and by the verdict of her subjects, she is not to be reckoned a wicked woman." As kings are *super grammaticam*, so this Superwoman was above morality. They tell us that "her wonderful personality and career cannot fail to secure for her a place amongst the rulers who have become the standards and pivots of greatness in the world's history."

If we ask how it was that the Superwoman became not merely tolerated but adored, we are told that it is the old, old secret of feminine charm. "This personal charm, this subtle and magnetic emanation, was undoubtedly the secret of the stupendous power with which, for good or evil, she ruled for half a century a third of the population of the earth; that charm it was that won to her side the bravest and best of China's picked men, and it is the lingering memory of that charm which already invests the name of the Old Buddha with attributes of legendary virtue and superhuman wisdom."

Like Helen of Troy, and Cleopatra, and Catherine of Russia, Tzū-Hsi possessed the fatal gift of beauty. She had a good complexion, and took care of it. She knew the importance of dress, devoting a considerable amount of time each day to her toilet, and being particularly careful about the dressing of her hair. The cestus of Venus appears to have been hers from the cradle, and it remained hers to the end. Strange to say, its charm was as potent over eunuchs and women as it was over the soldiers and statesmen who succumbed to her glamour. Nor was it merely physical this spell by which she led captive alike the wives of European diplomatists and the princes of China. She resembled Queen Victoria, whom she greatly admired, in her keen aptitude for State affairs; she was like Catherine in her love for literature and art and her healthy interest in all manner of amusements. She was a scholar and an author, an artist devoted to the theatre, to masques, and to picnics. She had a robust sense of humour, a pretty turn for sarcasm, and an incisive pen. She never forgot her friends, although sometimes she was compelled to sacrifice them on the altar of her country. To her subjects she appeared the embodiment of courage, liberality, and kindness of heart. What is still more amazing, illustrating the gulf which divides East from West, this ruthless despot was regarded by her subjects as an angel of benevolence, whose chief fault was a foolish tenderness of heart.

It is no small tribute to the charm of this Superwoman that her biographers have themselves evidently succumbed to her fascination, and, still more wonderful, they have succeeded in compelling the most unwilling admiration of their readers. Tzū-Hsi may have been a murderess and an adulteress, she may

* "China Under the Empress Dowager," by J. O. Bland and E. Backhouse. Illustrated. 16s. net. (W. Heinemann.)

have committed all the deadly sins and tramped under foot all the most sacred ties of relations—all the same she attracts, she charms, and being such a human woman full of sin she commands more homage than even the stainless character of our own Victoria. It ought not to be so. " 'Tis true 'tis pity, and pity 'tis 'tis true." She would have been hanged in London; she is canonised in Pekin; and when for the moment we regard her from the Chinese standpoint, we feel more disposed to canonise than to damn.

It should not be forgotten that every autocrat is more or less impersonal. The Tsar, I once remarked, in the days before the Duma was thought of, is the Russian House of Commons. The Empress of China represented in the same way the Chinese democracy. Her biographers charge her with instability of purpose in her latter days, but the same charge might with equal justice be laid to the door of the British democracy. A rather curious parallel might be drawn between the Tory Party in the House of Commons and the Old Buddha. They both had their periods of ascendancy, during which they played the devil with liberty, justice, and peace.

The Empress's patronage of the Boxers corresponds almost exactly both in essence and chronologically with the support given by the Tory majority at Westminster to the Boer War. From time to time our Jingoism and reactionaries were overborne by the Liberals, even as was the Empress. But a general election here, or a successful *coup d'état* yonder, brought the old Jingo spirit once more to the front. And just as our Tories from time to time adopt the measures of their Liberal opponents, so the Empress died in the odour of Liberal sanctity, carrying out the policy of the Reformers whom she had exiled, imprisoned, and slain.

The Superwoman of China is the Eastern counterpart of English Jingoism—and allowing for the difference of the moral meridian, not a whit more lawless, bloodthirsty, and indifferent to the landmarks of right and wrong. Mr. Chamberlain and Lord Beaconsfield stood morally as politicians very much in her position: we can see in her the reflection of the British Jingo as in a Chinese mirror.

Before attempting to describe the romance of her reign it is necessary to emphasise one point which is the key to everything. The Empress was a Manchu patriot passionately devoted to the land she ruled, and therefore of necessity a passionate hater of the Europeans, who had invaded, plundered, and threatened China with destruction. This is the keynote to everything she did from first to last. Before she was twenty-two she had distinguished herself as an uncompromising enemy of the Europeans. The first Decree, which is directly attributed to her masterful pen, urged the people of Tientsin to "come forward and rid us of these pestilential savages" either by open attack or by artifice. The first Decree issued by her begins: "We are informed that the pestilent

barbarians are pressing upon our capital"; and after describing measures of defence to be adopted, she concludes: "It is our earnest hope that a sufficient force will speedily be collected so that we may be rid of this poisonous fever cloud."

As she was in the beginning so she was to the very end. After the Boxers were crushed she dissembled her hatred, and even advocated the adoption of European methods, but even then it was only in order the more effectively to combat these pestilent barbarians and to dispel this poisonous fever cloud. In this she was a faithful exponent of the sentiments of all her people. To her we were as the Germans invading France were to Gambetta, and she felt exactly as we should feel if a Chinese horde had descended on London and looted the British Museum and Windsor Castle. She hated us from her youth to her old age with a perfect hatred, and because she hated us so consumedly she was loved and canonised by her people.

II.—CONCUBINE YI, 1835–1860.

To understand the evolution of this Superwoman it is necessary to realise her surroundings, her heredity, and her education. Imagine her, then, as the daughter of a race of nobles who for two centuries had ruled with absolute authority one-third of the human race. The story about her having been a slave-girl is, it seems, utterly baseless. Tzū-Hsi was the daughter of a Manchu of the Yehonala clan, who died when she was only three years old. A clansman named Muyanga, who subsequently married his eldest daughter to the Emperor, undertook to provide for the widow and her little girl, to whom he gave a good education.

HER EDUCATION.

Little Yehonala, as she was then known, from the name of her clan, soon gave proof of her capacity. From childhood she was notable for her fair complexion, her remarkable beauty, her exceeding industry, and her keen intelligence. Before she was sixteen she had mastered the Five Classics and had studied the historical records of the twenty-four dynasties. She had learned to paint—an art which she practised all her life. She acquired a vigorous style of literary composition, and was much given to the making of verse. She was active, agile, full of dramatic instinct, and of abounding animal spirits. Among her adopted sisters, two of whom were destined to become Empresses, and with her young kinsman Jung Lu, her future lover and commander-in-chief, she early achieved distinction. The Superwoman was not yet visible, but far off the promise of her coming shone. Imagine this scion of the aristocratic Manchu clan, at the first dawn of conscious womanhood, full of the pride of race, the pride of caste, and the pride of sex, hearing from an astrologer who drew her horoscope the forecast of a mighty future. The stars in their courses had



Reproduction of Picture painted on Silk by the Empress Tzū-Hsi.

(From "*China Under the Empress Dowager.*")

decreed her triumph. Yehonala pondered these things in her heart—

Souls destined to o'erleap the vulgar lot
And mould the world . . .
Have a foreconsciousness of their high doom.

She did not shiver, she exulted. She dreamed, but she prepared to render Providence what assistance she could to make her dreams come true.

HER ENVIRONMENT.

It was a strange world, strange to us in many ways, with its quaint old-world moralities and superstitions, from which Yehonala peeped out more in wrath than in fear upon the troubles which came thick and fast like foul spectres fire-borne across the sea. Born in November, 1835, she was hardly in her teens when the first roar of Western guns disturbed the slumbers of Cathay. From the various documents quoted in this life of hers we can form some faint notion of the disdainful fury with which the coming of the barbarians inspired the clever girl, steeped in the lore of Chinese sages, full of the great traditions of an ancient civilisation, and proud with a consciousness of centuries of Imperial power. If African pygmies with poisoned arrows disembarked at Southampton or at Plymouth to compel us to buy their poison and submit to their missionaries, a daughter of the Percies

or of the Howards would hear of their insolence with the same incredulous horror that Yehonala heard the dim echoes of the war which the Foreign Devils waged in order to force opium and Christianity upon China. Early impressions are lasting. To her, as to the Chinese in general, we became something pestilential, like the cholera and the plague; our very existence seemed an affront to the Deity, and she never seems to have had any idea that she was doing other than the highest service to God and man in conspiring ever and anon for the total extermination of the poisonous brood, the anti-human species of humanity which had been sent by some mysterious dispensation of an offended Providence to burn, to plunder, and to slay in the ancient capital of the civilisation of the world.

And the worst of it is that if the situation were reversed, and we had been treated by the Chinese in England as we have treated them in China, there is not an English man or English woman who would not be absolutely of one mind with Yehonala as to the pious duty of exterminating the intruders, and we should set about this task with the blessings of the Church and the hearty prayers even of the Society of Friends.

HER CONCEPTION OF THE FOREIGNER.

The biographers of the Empress have included in their collection of official documents, which cast a

flood of revealing light upon the Chinese point of view, a memorial by a public-spirited censor of the name of Wu K'o-tu, who, in 1873, was shrewd enough to suggest a compromise between the Chinese Government and the Foreign Ministers when the latter refused to kneel before the Emperor. No document yet printed displays more closely in all its naive simplicity the point of view of the Chinese patriot. Wu K'o-tu begins his memorial by remarking that the Foreign Ministers had for six months refused to present themselves for an audience because they were required to kneel in the Presence. "Why all this bother and excitement?" asks this inimitable sage. "As Mencius remarks, Why should the Superior Man engage in altercation with birds and beasts?" And then he proceeds to show why the foreigners do not deserve to rank above birds and beasts. The whole passage must be quoted:—

I have heard, and believe, that the rulers of foreign nations are deposed by their subjects for all the world like pawns on a chess-board. I have seen with my own eyes the foreigners who live in Peking walking abroad, preceded by the females of their household, either on foot or in sedan chairs; the menfolk following meekly in their rear like servants—all unashamed. They have made some score of treaties with China, containing at least ten thousand written characters. Is there a word in any of them concerning reverence for parents, or the cultivation of virtue and respect for the nine canons of rightful conduct? No! Is there one word in any one of them as to the observance of ceremony, as to duty, integrity and a proper sense of shame, the four cardinal principles of our nation? Again, no! All that they speak of is material profit. "Such and such a clause implies benefits or profits for China." They think only of profit, and with the meretricious hope of profit they beguile the Chinese people. These men know not even the meaning of duty and ceremony, wisdom and good faith, yet we profess to expect them to act as if they were endowed with the five cardinal virtues! They know not the meaning of the Heaven-ordained relationship between sovereign and minister, between father and son, husband and wife, elder and younger brother, friend and friend, yet we propose to require them to conform to the five principles of duty! It seems to me that one might as well bring together dogs and horses, goats and pigs, in a public hall and compel these creatures to perform the evolutions of the dance!

Therefore, argues this incomparable censor, what does it matter to us whether such beings as these stand or kneel? He proceeds—

I have heard that in their despatches and treaties the puny hobgoblins or petty monsters whom they have the audacity to call Emperors are placed on a level of equality with His Sacred Majesty! If our statesmen can brook an outrage like this and feel no shame, why should they trouble themselves about the foreign envoys' refusal to kneel!

By allowing them to stand at the audience, he argues, foreigners will be led to perceive how small is the importance the Chinese attach to them as individuals. "Would not this be an example of enlightenment and statesmanship to impress Chinese and barbarians alike?"

"To dispute with these foreigners is unworthy of us. Let us display the perfection of magnanimity."

"And for the rest let us proceed to develop our strength, biding our time." Of which let "the

audacious and treacherous foreigner" take due note. The Empress entirely approved.

"We have perused this Memorial, and find it not lacking in point. The foreign Ministers are hereby permitted to appear at Audience and to act thereat in accordance with their own national Court ceremonies. Thus the Throne will display its benevolent indulgence to the strangers from afar and make a proper distinction between Chinese and barbarians.

THE CHINESE POINT OF VIEW.

I quote this out of chronological order because it illustrates so aptly the point of view of the Chinese and their Manchu rulers, which Yehonala, being more impetuous and vehement than most, shared in even undue measure.

There is little doubt that at any time from the year when she first heard of the existence of the foreign devils Yehonala would have considered it a patriotic duty to pronounce the sentence upon one and all—"Off with their heads!" In her girlish judgment, as in her maturer conviction, such miscreants were not fit to pollute the air of the Middle Kingdom. They might, if they pleased, continue to preserve their loathsome existence in their own distant lairs, but if they ventured to put foot in China they deserved, and if her power had equalled her will they would receive, but one sentence—"Death!"

IMPERIAL CONCUBINE.

Yehonala was not fifteen when her secret ambitions received an immense stimulus by the marriage of her adopted father's eldest daughter to the Heir Apparent to the throne of China. The marriage was a failure—the bride died before her husband succeeded to the throne—but it had revealed possibilities. When the Emperor Tao-Kuang died in 1850, his son, Hsien-Feng, a dissipated youth of nineteen, came to the throne. In due course, after the twenty-seven months of prescribed mourning were passed, twenty-eight beautiful Manchu maidens were selected for the Imperial harem, much after the same fashion as Esther and other maidens were selected for the harem of Ahasuerus. Sixty picked representatives of Manchu beauty and fashion presented themselves at the Palace. Of these thirty-two were rejected. Among the fortunate twenty-eight was Yehonala and her adopted father's second daughter, Sakota. It was probably not without some heartburning that Yehonala heard that she was but a concubine of the third class, whereas Sakota was in the second. The classification, she may have reflected, did not depend upon the Emperor's liking but upon that of the Empress-Mother. First, second, third, or fourth class, all alike had their chance of winning first place, and Yehonala was well content.

MOTHER OF THE HEIR APPARENT.

Not without cause. For a year or two she had to possess her soul in patience. But in 1856, four years after she had been selected as concubine of the third class, she alone of all the Imperial household produced a son. Her motherhood confirmed the ascendancy which she had long before established

by the magic of her charm, and from that year onward she became the most powerful personality in China. The stars had not deceived her. At the age of twenty-one the Superwoman was virtually Ruler of one-third of the human race. First favourite, although only promoted to the rank of Second Concubine while her colleague Sakota was Empress Consort, she was also Empress Mother, and in that capacity her ascendancy was supreme.

HER FIRST ACTS OF POWER.

She lost no time in asserting herself. The Taiping rebellion was raging in the South, threatening the Empire with destruction. The ablest soldier China possessed was, according to ancient usage, incapacitated for active service because he was mourning the death of his mother. Concubine Yi, as she was then called, insisted upon suspending the customary days of mourning. China had need of him, so Tseng Kuo-fan was despatched to suppress the rebellion, leaving his mother's funeral rites for a more convenient season. It was the first taste Yehonala had given of her quality. Nothing is sacred to a sapper, and to a Superwoman even the sacred obsequies of a parent, though prescribed by law and consecrated by immemorial usage, must give way.

Concubine Yi used her influence, as might have been expected, against the Europeans. She objected to treat with them. She protested against making them any concessions. When "the barbarian Bruce" advanced upon Peking she passionately demanded the immediate execution of Sir Harry Parkes and his companions. Even so Mirabeau, when the Duke of Brunswick with his *émigrés* was advancing on Paris, hurled as gauge of defiance the head of a king. But Concubine Yi had no Dumouriez and no Napoleon. Parkes was surrendered before the order arrived for his execution. In the Decree of September 6th, 1860, which she prompted if she did not write, occurs the following passage:—

Hereby we make offer of the following rewards: For the head of a black barbarian 50 taels, and for the head of a white barbarian 100 taels. For the capture of a barbarian leader, alive or dead, 500 taels, and for the seizure or destruction of a barbarian vessel 5,000 taels.

After exhorting England and France to repent them of their evil ways, the Decree proceeds:—

Should they persist in their wicked violation of every right principle, our armies must mightily smite them and pledge themselves solemnly to destroy utterly these evildoers. May they repent while yet there is time!

THE FIRST FLIGHT FROM PEKIN.

The "Foreign Devils" did not repent, but resolutely advanced on Peking. In vain Concubine Yi adjured the Emperor to remain in the city, to awe the barbarians and to protect his people. "How," she said, "could the barbarians be expected to spare the city if the Sacred Chariot had fled leaving unprotected the tutelary shrines and the altars of the gods?" Her entreaties were drowned by the roar of the cannon of

the advancing army. The Sacred Chariot fled to Jehol, and with it bitterly lamenting and upbraiding went the Concubine Yi and the Imperial household.

THE ROMANCE OF JUNG LU.

With her there was the young man, her playmate of early days, who had once hoped to make her his bride. Fate had marred the course of true love, and his clever little Yehonala was now Concubine Yi, mother of the heir to the throne. But love will find out a way even in China. Jung Lu was twenty-five years of age, handsome of features, attractive in person, and in command of the Imperial Guard. The Emperor, craven, dissolute, diseased, a fugitive from his capital, was manifestly nearing death. It was a curious reproduction of the famous situation at St. Petersburg, out of which Catherine, with the aid of the Orloffs and the Imperial Guards, emerged as Empress of Russia. The Concubine Yi found her Orloff in Jung Lu, and her popularity with the Imperial Guards stood her in as good stead at Jehol as Catherine's at St. Petersburg.

THE CONSPIRACY OF THE REGENTS.

Despite her protests, the Emperor, under the influence of Prince Kung and the stern logic of events, consented to make peace. Round what was evidently to be his death-bed a fierce struggle raged. In the death chamber Su Shun (the enemy of the Empress ever since she had tried in vain to save the Grand Secretary, Po Chun, from his vindictive temper), Tsai Yuan (Prince Yi), and Tuan Hua—whose family title was Prince Cheng—were in the ascendant. Of these three Su Shun was the chief. He was foster-brother of Prince Cheng, a dissolute ruffian who won the liking of the Emperor by his debauchery, and who from the first recognised in Concubine Yi his deadly rival. It was he who had counselled the flight from Peking, and it was he who told the Emperor of her intrigue with Jung Lu. Su Shun urged that she should be slain, but the Emperor contented himself with ordering the Heir Apparent, then four years old, to be taken from the custody of his mother; and when the Emperor celebrated his thirtieth birthday Concubine Yi was excluded from the ceremony.

THE PLOT OF ASSASSINATION.

Concubine Yi, however, was like Catherine, Madame la Ressource. She was well aware that when the Emperor died her own life would not be worth a week's purchase. She had been compelled to surrender her son to the conspirators; but she still had access to the Palace, and she used it to some purpose. The Great Seal, inscribed with the characters "lawfully transmitted authority," must by Chinese law and immemorial usage be affixed to the first Edict of the New Reign. Without that Seal it was impossible legally to issue any Decree. Knowing this, the resourceful Yehonala stole the Seal. When the Emperor lay dying, the conspirators compelled him to sign Decrees appoint-

ing the Princes Yi and Cheng, together with Su Shun, to be co-Regents, and expressly forbidding Yehonala from exercising any form of control over the Heir Apparent. When the Emperor lay dead, the conspirators discovered to their dismay that the Seal was missing, and the Decrees were worthless till it could be found. Su Shun passionately demanded the summary murder of Yehonala. But his co-Regents were afraid. She was mother of the Emperor. She was in correspondence with Prince Kung, the Emperor's brother; worst of all, she was immensely popular with the Guards, whose commander, Jung Lu, was her lover. Furthermore, Yehonala's *protégé*, Tseng-Kuo-fan, was gaining victory after victory over the Taipings. It was necessary to temporise. There would be time enough to kill her on the road to Pekin. So it was arranged that when the funeral cortège travelled slowly the hundred and fifty miles that separated Jehol from Pekin, the Concubine Yi and the other Empress should be waylaid and slain by their own personal bodyguard, whom they told off with orders to escort her so far, and then to assassinate the Empress.

RESCUED BY JUNG LU.

But Jung Lu left the funeral cortège by night with his Guardsmen, and overtook the Empress, who was travelling in advance of the procession. Under the protection of Jung Lu, and surrounded by his devoted Guardsmen, she was safe, and she reached Pekin three days ahead of her husband's coffin.

The Regents, having delivered up the dead body, proceeded to report to the Infant Emperor the fulfilment of their duty. To their dismay, they were received by the Empress, who calmly informed them that they were relieved of their duties as Regents and Grand Councillors. The Chief Regent angrily denied her right to deprive him of the authority conferred by the late Emperor, and contested her right even to attend audience without his express permission. "We shall see about that," said the Superwoman, now fairly in the saddle. "Arrest these men!"

Her Imperial Guards would have arrested even the Emperor at her bidding. The Regents made no resistance. From that moment the Empress reigned over China till the day of her death.

THE VENGEANCE OF CONCUBINE YI.

The Decrees in which she meted out punishment to the conspirators are most illuminating documents. She first stripped Su Shun of all his ill-gotten fortune of about £8,000,000, which, passing into her possession, enormously increased her power and liberty of action. "Our hair stands on end with horror," she declared, "at such abominable treason. The whole of his property is therefore confiscated, and no mercy shall be shown him." When the doomed men objected to her giving audience to Prince Kung, she declared, "their audacity shows a degree of wickedness inconceivable and convicts them of the darkest designs." When the Commission appointed to try them recom-

mended that they should be subjected to the punishment of dismemberment and lingering death "our eyes were filled with tears." "In token of our leniency, Tsai Yuan and Tuan Hua are hereby permitted to commit suicide." Even to Su Shun she tempered justice with mercy:—

As to Su Shun, his treasonable guilt far exceeds that of his accomplices, and he fully deserves the punishment of dismemberment and the slicing process if only that the law may be vindicated and public indignation satisfied. But . . . in ear clemency we sentence him to immediate decapitation.

The sentences were duly carried out, and all China knew that henceforth the Empress-Mother was She who must be obeyed.

III.—THE EMPRESS TZŪ-HSI, 1860–1875.

All China—with the exception of Prince Kung. He had helped the young woman into the saddle, and he thought that he had a right to hold the reins. Yehonala was only twenty-six years old. She was nominally only one of two Empresses. The Empress Consort, formerly Sakota, was now the Empress Tzū-An, of the Eastern Palace; Yehonala was the Empress Tzū-Hsi, of the Western Palace. But although there were two Empresses, there was only one ruler, and that ruler was Yehonala, thenceforth to be known as Tzū-Hsi, or (in after years) as the Old Buddha.

PRINCE KUNG.

For four years she tolerated the ascendancy of Prince Kung, but growing suspicious of his ambition, she decided in 1865 to teach him a lesson. On one occasion Prince Kung rose from his knees during an audience with the Empresses. Tzū-Hsi cried out for help, the Guards rushed in, Prince Kung was arrested, and promptly dismissed by Decree from all his offices. A month later, after having allowed Prince Kung to realise his own impotence, she issued a Decree of explanation in which she restored him to the position of Chamberlain and the direction of the Foreign Office. Prince Kung prostrated himself humbly and wept bitterly in token of boundless self-abasement. "He has now repented him of the evil and acknowledged his sins. Strive to requite our kindness, and display greater self-control in the performance of your duties."

The Superwoman will brook no rivals near her throne. Even Prince Kung, chief of Chinese statesmen and uncle of the Emperor, must be chastised like a dog if he crosses her will. But Prince Kung neither forgot nor forgave, and in time he had his revenge.

THE END OF THE TAIPING REBELLION.

Meantime all went merry as a marriage-bell with the Empress. Her Empress colleague was a cipher. Her nominee, General Tseng-Kuo-fan, captured Nanking, and with Gordon's aid, which he was not quick to acknowledge, the Taiping rebellion was suppressed. "Our generals," said the Empress, "who have been combed by the wind and bathed in the rain,

have undergone every conceivable hardship in bringing about the destruction of these unspeakable traitors."

In an interview which took place with her victorious general, the following passage occurs, which is significant of things to come:—

Tzū Hsi: "It would be a fine thing if we could secure ourselves properly against invasion. The missionary complications are perpetually creating trouble for us."

Tseng: "That is true. Of late the missionaries have created trouble everywhere. The native converts are given to oppressing those who will not embrace Christianity (literally 'eat the religion'), and the missionaries always screen the converts, while the consuls protect the missionaries. Next year, when the time comes for revising the French Treaty, we must take particular pains to reconsider carefully the whole question of religious propaganda."

PALACE ORGIES.

For the time being nothing was done to teach the missionaries a lesson. The Empress is said to have abandoned herself to the life of the senses. In her palace popular report credited her with imitating the excesses of the Roman Emperors. What was strange, however, was the fact that her master of the revels was neither Jung Lu nor any other lover. She seemed absolutely under the influence of An-Tehai, her Chief Eunuch, a handsome young person, who had no small gifts as an actor, and whose ascendancy was so absolute that Canton gossip denied that he was a genuine eunuch, and credited him with being the father of a son by the Empress, and who is said to be living to this day under the name of Chin Min. This is probably false, but—

It was the common knowledge and the gossip of the tea-houses that his lightest whim was law in the Forbidden City, that Yehonala and he, dressed in fancy costumes from historical plays, would make frequent excursions on the Palace Lake, that he frequently wore the Dragon robes, sacred to the use of the sovereign, and that the Empress had publicly presented him with the jade *ju-yi* symbol of royal power.

To all complaints concerning the domination of the eunuch the Empress replied by proclamation, in which she approved, with her tongue in her cheek, of the attacks upon her favourite, and then abandoned herself more than ever to his influence.

HER FAVOURITE EUNUCHS.

The Empress sent An-Tehai to Shantung to collect tribute, in disregard of the law which confines eunuchs to the Imperial Palace. The Governor of Shantung, incensed at the arrogance of the eunuch, reported his conduct to Prince Kung and asked for instructions. At the moment the Empress was amusing herself with theatricals. Prince Kung sought out her co-Regent, the Empress Tzū-An, and by playing on her vanity and weakness cajoled her into signing a decree ordering the eunuch's summary decapitation. The decree was carried out. The Empress did not hear of the fate of her favourite for days. When the truth came out, her wrath blazed hot and furious. The eunuchs were tortured until they gave up the name of the man who had betrayed her favourite. The culprit

was flogged to death by her orders. She never forgave Prince Kung, and the Empress Tzū-An never again interfered in affairs of State. Tzū-Hsi promptly consoled herself for the loss of An-Tehai by transferring her devotion to his successor, Li Lien-ying, who as Chief Eunuch shared her sovereignty for nearly forty years. Of all the tribute paid in bullion when the Court was in Shensi, the Empress took half, the eunuchs one-fifth, the remainder was handed over to Jung Lu for the service of the army. Li Lien-ying, who in his youth had been a cobbler's apprentice, was, like his predecessor, a man of good looks, a clever actor, cheerful, fond of a joke, and as devoted to the Empress as she was to him. She was once photographed with him in one of her many masquerades. She was disguised as the Goddess of Mercy, and Li was in attendance as one of the Boddhisatvas or incarnations of the Deity.

THE FINE ART OF SQUEEZING.

Li was an unconscionable rogue where money was concerned, and before the Empress died he had accumulated a fortune of two millions sterling. This was a second fortune, for the French carried off his store of treasure when they looted Peking. His method of replenishing his coffers would make an American Boss or an English Party Whip turn green with envy. A specimen is given of one of his polite letters to a palace contractor, Mr. Wang, the seventh of his family:—

I beg politely to tell you that I, your younger brother, am quite ashamed of the emptiness of my purse, and I therefore beg that you, good sir, will be so good as to lend me notes to the amount of 1,500 taels, which sum kindly hand to the bearer of this letter.

Squeezing is quite a fine art in China. Nothing could be more dainty than the flower-strewn note-paper on which this polite request for an unrepayable loan was conveyed to its victim. But corruption in China, as elsewhere, has its Nemesis. It was at the Chief Eunuch's suggestion that the money appropriated for the navy was diverted to the rebuilding of the Summer Palace, with the result that when the Japanese War broke out the Chinese navy was swept off the seas. Only once was the reign of graft threatened and Li's perquisites seemed in danger. This was during the exile of the Court from Peking, when the Governor of Shensi suppressed squeezing and put the eunuchs on salary. The Empress liked the Governor, but Li's influence was too great. He gained over Jung Lu, and between them they secured the honest Governor's transfer to Shansi, where, being out of sight, he was out of mind. After that Li lorded it over the Empress as if she had been his slave. It was a world's marvel that the Old Buddha stood it so meekly, but she seems to have been as devoted to her Chief Eunuch as our Queen Victoria was to John Brown.

THE EMPEROR TUNG CHIH.

In 1872 her son, Tung Chih, then sixteen, succeeded to the throne. He never loved his mother.

As a boy he had preferred the Eastern Empress, and the wife whom Tzù-Hsi had chosen for him encouraged him in his opposition to the Old Buddha. But she had not trained him well. Although headstrong, he had neither the nerve nor the physique to stand up against the Superwoman. "All commentators agree that Tzù-Hsi encouraged the youthful Emperor's tendencies to dissipated habits, and when these had resulted in a serious illness she allowed it to make havoc of his delicate constitution." The open partisans of the Empress not only did nothing to restrain him from evil, but encouraged him to every excess, as Falstaff and Bardolph encouraged the orgies of Madcap Hal. "He was mixed up in many a drunken brawl, and consorted with the lowest dregs of the Chinese city." Towards the end of December, 1874, he issued a Decree: "We have had the good fortune this month to contract smallpox," and the following month he died.

IV.—EMPRESS-DOWAGER AND REGENT, 1875.

The Empresses were again Regents, but A-lu-te, the young Emperor's widow, was *enceinte*. Instead of waiting for the birth of an heir, Tzù-Hsi summoned a Grand Council, which met, surrounded by the faithful soldiers of her old lover, Jung Lu.

CHOICE OF A NEW EMPEROR.

After full and stormy debate the Council did her bidding. Passing over the expected child of A-lu-te, ignoring the law of primogeniture and ancient and prescriptive right, it elected Kuang-Hsü, son of the Empress's youngest sister by Prince Ch'un, whose chief recommendation in the Old Buddha's eyes was that he was an infant, and an infant of such infirm constitution that it seemed in the highest degree improbable he could ever beget an heir. His election was an outrage on law, custom, decency, and good sense. But her faithful Household Guards surrounded the Council Chamber, and in council her energy and influence, her commanding personality, and magic charm carried the day. The unfortunate widow, A-lu-te, committed suicide as an act of protest against the wrong done to the unborn heir, whom she at the same time doomed to death. Four years later the Censor, Wu K'ò-tu, also protested suicidally against the crime of leaving poor Tung Chih without heirs to perform for him the sacrifices of ancestral worship. The chief offence of the Empress appears to have been that the new child-Emperor was declared heir of the Emperor Hsien Feng, instead of electing him to be heir of his immediate predecessor, Tung Chih. This, in the eyes of the Censor, established a precedent whereby the great inheritance of the Imperial throne might pass by adoption, instead of passing, as of old, from father to son. The Censor's memorial to the Empress, and other documents written by him before his death, give a pathetic picture of a Chinese patriot who felt, as he phrased it, "My fear is a private weakness, my death is a public duty."

The last words of the Censor were a prayer that the Empresses and the Emperor would refrain from striving for those objects which foreigners hold dear, and that "they may never initiate any of the innovations disdained by their ancestors, which would assuredly leave to posterity a heritage of woe. These are my last words, my last prayer, the end and crown of my life."

THE QUARREL WITH JUNG LU.

The Empress Tzù-Hsi being the Superwoman cared for none of these things. For the same reason she failed to win the affections of the lonely delicate boy whom she had placed on the throne. Like his predecessor, the child showed a preference for the Eastern Empress, Tzù-An, who was a mere woman not of the super variety, and a cipher at that. The two Empresses quarrelled about finicking futilities of precedence; the elder Empress, Tzù-An, resented the arrogance of her colleague's eunuch. Tzù-Hsi's wrath was heated to fever-heat by finding her old lover, Jung Lu, engaged in an intrigue with one of her son's concubines, a *liaison* which she believed had been favoured by Tzù-An. She banished Jung Lu for seven years, which was indeed cutting off her nose to spite her face, and then she—well, no one knows exactly what she did; but the Eastern Empress was, in her own phrase, suddenly stricken with a slight illness which eventually led to a violent relapse and a fatal termination. Rumour whispered "poison"; but there is no proof. What is certain is that after her death Tzù-Hsi and her favourite eunuch reigned alone. This was in 1881.

In 1884 she "permitted Prince Kung to retire into private life and attend to the care of his health." "We are quite convinced in our mind that it is useless to look to him or his colleagues for any activity or awakening of their petrified energies." There is something in the phrase that recalls "the extinct volcanoes" to which Disraeli compared the Gladstone Administration in 1883—another curious parallel between the moods of the Old Buddha and the hot and cold fits of British democracy. But although she reigned alone till 1887, the approaching majority of Kuang Hsü warned her that the sands in her hourglass were running out. She married the boy to her favourite niece, who being ugly, bad-tempered, and masterful, led the poor boy a dog's life, and drove him to seek consolation in the arms of the Pearl and Lustrous concubines. Then the Old Buddha retired into private life, merely retaining in her own hands as an inconsiderable bagatelle the right of appointing and dismissing officials.

V.—IN RETREAT, 1889-1898.

For nearly ten years the Superwoman was resting in her luxurious retreat—resting and watching. When the Japanese War broke out in 1894, she evaded all responsibility, and was able to upbraid the Emperor for the disasters which followed. She refused to allow her sixtieth birthday to be celebrated because

she was continually haunted by the thought of the distress suffered by her troops at the front. The Empress and the Emperor drifted apart. His mother, her sister, died in 1896. Her niece, his wife, became more and more hostile to her husband, and she, the Old Buddha, treated him with ever-increasing disdain.

A REFORMING EMPEROR.

Then in 1898 the world was startled by the sudden revelation of Kuang Hsü as a Reforming Emperor. There was a strain of the Yehonala blood in the young Emperor, and when he was twenty-seven he suddenly appeared before the world as a Radical Reformer. Placing himself in the hands of the Chinese party of reform, whose brain and right hand was Kang-Yu-wei, he issued decree after decree revolutionising the whole system of antiquated examination on which the Government rested. "What we desire is the elimination of useless things and the advancement of learning which, while based on ancient principles, shall yet move in harmony with the times." Kang-Yu-wei, like Su Shun before him, recognised that the Old Buddha was the enemy. But she was in retreat—the Emperor was in his hands. He hurried forward the proclamation of decree after decree, each one more Radical than the last. Waxing bolder he urged the Emperor to seize the Old Buddha, make her a prisoner for life on a small island in the Winter Palace Lake, and then to issue a decree forbidding her ever again to have any part in the government. But before the Old Buddha could be arrested, Jung Lu, who was now commander-in-chief of the Northern army, must be got out of the way. It was decided to have him murdered, and at the same time to arrest simultaneously all the Conservative leaders in Peking. A pretty scheme, but one which overlooked the possibility that the Old Buddha would not take it lying down.

THE OLD BUDDHA'S COUP D'ÉTAT.

That is not the nature of the Superwoman. She began the game by summoning the Emperor to her presence. She ordered him to arrest Kang-Yu-wei. He meekly promised to obey, but sent his reforming friend a hint which enabled him to skip the country before the Old Buddha could seize him. But undeterred by the loss of his adviser the Emperor ordered Yuan-Shih-Kai to murder Jung Lu, to bring his troops to the capital, and then to arrest the Old Buddha. Yuan promised obedience, but immediately revealed the plot to Jung Lu, who was his blood-brother. Jung Lu at once hurried to the Empress's presence and explained the situation. In two hours the whole of the Grand Council, the leading Manchu Princes, and the high officials were got together in the Palace by the Lake. On their knees they besought the Old Buddha to resume the reins of government, and to save their ancient Empire from the evils of a barbarian civilisation. She did not need much entreating.

The conference broke up at midnight. At half-past five next morning, as the betrayed Emperor was leaving the hall of his palace where he had been reading a litany, he was seized by the guards and eunuchs and confined in the palace on the small island in the middle of the Lake which Kang-Yu-wei had destined for the reception of the Empress. She left her luckless prisoner to meditate at leisure during the day while she drew up a Decree in his name announcing that at his urgent and repeated request Her Imperial Majesty the Empress-Dowager had graciously condescended once more to administer the Government, and that he would himself perform obeisance before her the day after to-morrow.

THE CAPTIVE EMPEROR.

Later in the day, accompanied by her Chief Eunuch, the Old Buddha visited the Emperor. The scene recalls the story of Queen Eleanor's visit to Rosamond's bower, minus its tragic termination. The Old Buddha told the cowed Reforming Emperor that she had decided for the present to spare his life. He would, however, be kept under constant surveillance and never be allowed to forget that he was a poor puppet who had no right to be Emperor at all, whom she could unmake at will. He had not a single friend among the Manchus. Only among Chinese traitors, with whom she would deal in due course, had he any sympathisers. The poor craven Emperor seems to have answered never a word. But the Pearl concubine, a lass of some spirit, kneeling before the irate Superwoman, ventured to suggest that the Emperor was after all the lawful sovereign, and that not even the Empress-Dowager could set aside the mandate of Heaven. To Superwomen there is no mandate of Heaven superior to their own will. The luckless concubine was removed under arrest, to remain a prisoner until a final clash with the Old Buddha brought her life to a tragic close.

From that moment the Emperor remained prisoner in solitary confinement until the flight of the Court from Peking necessitated his removal. He was brought out to make the nine prostrations before his victorious aunt, and then locked up again. Gossip said that the Empress was diligently preparing to facilitate his transit to another, and, let us hope, a better world, when her hand was stayed by the dread of foreign intervention and the menace of a rebellion in the south. That the Superwoman would have hesitated no one who reads this book can believe. The Superwoman, like the Superman, is a law unto herself. Her welfare, her will, her caprice are more than all the commandments of the Decalogue. Hence, from first to last, the one unpardonable sin in the Old Buddha's eyes was the offence of questioning her authority.

VI.—THE OLD BUDDHA AND THE BOXERS.

Now behold Her Imperial Majesty enthroned once more with no rival near her throne. The Emperor was a helpless captive in her hands. The Reformers

were slain or in exile. Conservatism was supreme in China as it was in England.

OUR JINGOES AND CHINESE BOXERS.

Mr. Chamberlain, as our Old Buddha, was in the saddle, and both were nearing the hour of supreme crisis by which they both were tried and found wanting. In 1898 the Old Buddha of China was in her sixty-first year; Mr. Chamberlain was in his sixty-second. Both represented a reactionary movement, which in England had effaced Mr. Gladstone and in China had annihilated the Reformers. Both were in a mood of passionate nationalism. Jingoism was as rampant at Birmingham as it was in the Summer Palace of Pekin. The same spirit animated both Old Buddhas. They were proud, headstrong, swelled-headed, intolerant of opposition, fiercely disdainful of the foreigner. Both swore by the Empire, and both made a fatal miscalculation as to the ease with which they could triumph over its enemies. Yet neither of them deliberately willed the war which proved their undoing; rather was it brought upon them by Nemesis.

Like Mr. Chamberlain, the Old Buddha busied herself on her return to the Regency by a fussy and probably sincere consideration of social reforms. Her legislative activity ranged over the whole field from the damming up of the devastating floods of the Yellow River to the delays and costs of legal proceedings. She entertained the wives of the Foreign Ministers at her palace and won their hearts in a day. For the Old Buddha, like Mr. Chamberlain in his prime, had a way with her which few people could resist.

THE CHINESE MILNER.

Then in the midst of this active scene of social reform there appeared in each Empire the man who was the evil genius of the land. It is not difficult to draw a parallel between the chief reactionary Kang Yi who, "in Jung Lu's absence, persuaded the Old Buddha that the first essential towards improving the country's military resources was the organisation of bands of militia throughout the Empire." The organisation of these bands was the beginning of the Boxer movement. It was on all-fours with the measures, military and political, which Lord Milner set on foot about the same time to menace the independence of the Boers. Both Kang Yi and Lord Milner set themselves to fan the Jingo flame throughout the land, and both found in their respective Old Buddhas only too willing coadjutors. At first both movements were masked by smooth and glozing words. But when the impetus proceeding from the Palace made itself felt in the provinces the mask was thrown aside. It was "Down with old Kruger and avenge Majuba," with us. In the province of Chih-li the Boxers displayed huge banners, on which was written: "The gods assist us to destroy all foreigners. We invite you to join our patriotic militia." The Empress and her advisers

appear to have treated the movement at first just as Mr. Chamberlain treated the Jingo agitation for war with the Boers.

THE CHINESE LORD SALISBURY.

"The Boxers," said Jung Lu, "cannot fully be trusted, but it seems to me that we might profitably use them to inspire by their fanaticism the martial ardour of our regular troops." Even so Lord Salisbury was induced, with many misgivings, to tolerate the Jingo madness which in his heart he loathed. Jung Lu, the commander-in-chief, had just as many scruples as Lord Salisbury, and in one of the most interesting State papers published in this book he privately instructs his friend the Viceroy of Fuhkien not to raise troops of Boxers in his province.

"If we imagine for a moment," wrote Jung Lu, "that the whole Empire is going to follow their example, and that we shall thus be enabled to rid ourselves of the accursed presence of the foreigner, we are very much mistaken, and the attempt is foredoomed." In days to come we shall probably find warnings quite as serious written by Lord Salisbury to those foolhardy "patriots" who imagined that with 50,000 men and ten millions sterling we should be able to wipe the South African Republics off the face of the earth. The Old Buddha, however, trusted Kang Yi rather than Jung Lu, just as Mr. Chamberlain trusted Lord Milner rather than Lord Salisbury, and the same result followed in each case.

THE DIARY OF CHING SHAN.

In this book of Messrs. Bland and Backhouse there is published for the first time the private diary kept during the Boxer troubles by Ching Shan, an ex-Comptroller of the Imperial household. It is a most illuminating document. Ching Shan was an old man, twelve years older than the Empress. He kept his diary religiously down to the day when he was murdered by his son after his wives and daughters had committed suicide on the sacking of Pekin. Here we have the true inner mind of the best, of the Chinese, and what is not less important we have a faithful record of the stirring events of the year of the Boxer revolt. Ching Shan's diary opens on January 25th, 1900, by describing how the Old Buddha declared herself in favour of deposing her captive Emperor, and putting Prince Tuan's son, a boy of fourteen, on the throne in his stead. Prince Tuan was the leader of the Jingos, a kind of *Daily Mail* incarnate in Manchu skin. "He is a violent man and lacking in refinement," who in case of need was not ashamed to mislead public opinion and enrage the Old Buddha by publishing forged despatches.

JINGOISM TRIUMPHANT.

Ching Shan, although a man of seventy-eight and deaf withal, was fully carried away by the tide of Jingo enthusiasm. He deploras that the "Old Buddha's heart has been softened even towards foreigners, and she will not allow any of them to be

done away with." His brother-in-law, Kang Yi, the Chinese Milner, tells him that "the whole province stands together as one man, even boys in their teens are drilling. Not a doubt of it, the foreigner will be wiped out this time." "One word from the Old Buddha would be sufficient to bring about their immediate and complete destruction, so that neither dog nor fowl be left alive, and no trace be left of all their foreign buildings."

The Old Buddha was not so sure of that. She desired this consummation as much as any, but Jung Lu the prudent was full of misgivings. So she temporised, and from first to last encouraged the Boxers secretly and hedged publicly. "It seems she cannot make up her mind as to the Boxers' invulnerability."

THE HORRORS OF THE BOXER RISING.

Weird indeed is the picture which the old Comptroller gives of Peking on the eve of the attack on the Legations. He and Kang Yi are full of exultation over the patriotic zeal of the Boxers. Bands of Boxers are living in the courtyards of the nobles and members of the Imperial household. Among them lads of thirteen and fourteen fall into a trance, foaming at the mouth, and then, rising up, utter uncouth sounds. Duke Lan hopes that when the time comes these inspired lads will be able to guide him to the houses of the secondary devils—the Chinese converts to Christianity, to wit. Strange stories are rife as to the impossibility of wounding Boxers by sword or bullet. Public opinion chafed fiercely against Jung Lu. *Daily Mail* Tuan clamoured for more energy. On June 14th Milner Kang Yi sends an exulting message to his brother-in-law which gladdens his old heart. He writes:—

Well indeed is it that I have lived to see this day: almost every foreign building except the Legations has been burnt to the ground. Throughout the night flames burst forth in every quarter of the city, a grand sight. Kang Yi has sent me a message to say that he and Duke Lan went to the S.W. Gate at about the third watch to encourage and direct the Boxers who were burning the French church. Hundreds of converts were burnt to death, men, women, and children, and so great was the stench of burning flesh that Duke Lan and Kang Yi were compelled to hold their noses.

This scene of carnage was watched by the Old Buddha from a hillock. Her Chief Eunuch told her the converts had begun it by firing on the Boxers. But although Kang Yi believed the Empress was yielding, she still held her hand. She was suspicious and bored withal. "Her Majesty is moving into the Palace of Peaceful Longevity in the Forbidden City, as all these alarms and excursions disturb her sleep at the Lake Palace."

THE STORY OF THE FORGED DESPATCH.

Daily Mail Tuan therefore resolved to force her hand. He produced an alleged despatch from the Foreign Ministers, couched in most insolent language, demanding her immediate abdication and the entry of ten thousand foreign troops into Peking to restore order. It was a rank forgery, but the Old Buddha

fell headlong into the trap laid for her. Never had her wrath blazed more furiously:—

How dare they question my authority? If I can bear this, what must not be borne? The insults of these foreigners pass all bounds. Let us exterminate them before we eat our morning meal. It were better to go down in one desperate encounter than to surrender our just rights at the bidding of the foreigner.

"Though only a woman," Ching Shan observes admiringly, "Her Majesty has all the courage of a man, and more than the ordinary man's intelligence."

Jung Lu alone kept his head; "with tears in his eyes" he knelt before her, imploring her not to attack the Legations. In wrath the Old Buddha declared that she could no longer restrain the patriotic movement even if she wished. If Jung Lu had no better advice to offer he might consider himself excused from further attendance on the Council. So he departed, and the attack on the Legations was begun.

The captive Emperor supported Jung Lu, and with him three other councillors opposed the declaration of war, one of them even venturing to question the authenticity of Prince Tuan's forged despatch. The Old Buddha was inexorable—

She had always been of opinion that the allied armies had been permitted to escape too easily in 1860, and that only a united effort was then necessary to have given China the victory. To-day, at last, the opportunity for revenge had come.

With us it was "Remember Majuba!" With the Old Buddha it was "Remember 1860!" and the patriotic councillor who detected the forgery was ordered to leave the council chamber amid Manchu cries of "Chinese traitor!" the Far Eastern synonym for our "pro-Boer." The Old Buddha commended to the Grand Council a suggestion for the immediate extermination of every foreigner in the interior.

THE MURDER OF THE GERMAN MINISTER.

The Council broke up. Prince Tuan issued orders to the troops that all foreigners were to be shot wherever met. The German Ambassador having soon after gone abroad in a sedan chair, was shot at sight by a Manchu sergeant, who claimed a special reward for his zeal. Prince Tuan was greatly pleased. Kang Yi thought that as it had been decided to wipe out all the Legations, the death of one foreign devil more or less did not matter. The diarist waxed wroth because, by the orders of that rascally Chinaman, Yuan Ch'ang, the corpse of the foreign devil had been coffined instead of being decapitated as Prince Tuan wished:—

These Chinese traitors of ours are compassionate to the enemies of our glorious kingdom and the foes of our ancient race. It is passing strange.

In that self-same year similar exclamations of horrified amazement over the compassion shown by our pro-Boers to the enemies of the Empire were familiar in the British Press.

THE SIEGE OF THE LEGATIONS.

The siege of the Legations began in earnest. The Old Buddha ordered the issue of a proclamation

offering fifty taels for every male barbarian's head, forty for that of a woman, and thirty for that of a child, rewards which she paid from her own privy purse. Jung Lu denounced the Boxers as Campbell-Bannermen denounced the Jingoos, and in seven different memorials endeavoured to rouse the Empress to a sense of the danger threatening as the result of her reliance on these false workers of magic. But, he lamented, "Even the divine wisdom of Her Majesty is not sufficient to stand against the will of the majority. If Heaven is not on our side, how can I oppose its will?" Signed "Jung Lu, with tears in his eyes."

It was all in vain. The air was filled with the roar of cannon and the ping of rifle bullets. The Empress abandoned herself to the superstitious madness of the hour. The Boxers had a secret incantation written on yellow paper :—

The Empress Dowager has learned this incantation by heart, and repeats it seventy times daily, and every time that she repeats it the chief eunuch shouts, "There goes one more foreign devil!"

Professor James, taken prisoner, was decapitated, and his head exhibited in a cage. Says the old Comptroller :—

The face has a most horrible expression, but it is a fine thing, all the same, to see a foreigner's head hung up at our palace gates.

Many hundreds of Chinese Christians were put to death. "There was no mercy shown, and a large number of innocent people perished with the guilty. The Empress is essentially a kind-hearted woman, and she was greatly shocked to hear of this wholesale massacre."

THE OLD BUDDHA IN ACTION.

There was a famous scene two days later, when Prince Tuan, at the head of sixty Boxers, burst into the Palace, seeking for Chinese converts—devil's pupils, whom they wished to kill, and the Emperor, whom they wished to depose. The Old Buddha, who was taking her early tea, came out swiftly and stood at the head of the steps, while the Prince and the Boxers swarmed in the courtyard below her. Never was her personal ascendancy more remarkably displayed. In a few scathing words she cowed the intruders, ordered them to prostrate themselves and implore forgiveness. "I, and I alone, have power to create or depose the Sovereign." As for the Boxer chiefs they were decapitated on the spot. Prince Tuan, whose son, the Heir Apparent, she had just ordered to be whipped for boxing the Emperor's ears, was much enraged, "but he is horribly afraid of Her Majesty, and when she speaks to him he is on tenter-hooks, as if thorns pricked him, and the sweat runs down his face." A famous old lady, the Old Buddha!

The Diary abounds with anecdotes which give us a taste of her quality. Jung Lu saved the Legations by refusing to allow the artillery under his control to be used against them. "The only way

you can get the guns," he said to General Tung, of the Kansuh field force, "is to ask the Empress to give you my head with them." Off posted Tung to the Palace, and mightily offended the Old Buddha by interrupting her just as she was painting a design of bamboos on silk. "I suppose," she said sarcastically, "that you have come to report the complete destruction of the Legations. This will be the tenth time since the end of last moon." "I have come," he replied, "to impeach Jung Lu as a traitor for refusing the guns with which the Legations could be destroyed." "Be silent!" retorted the Terrible One :—

You were nothing but a brigand to begin with, and now you are behaving like a brigand, forgetting the majesty of the Imperial presence. Of a truth, your tail is becoming too heavy to wag. Leave the Palace forthwith.

EDICTS OF MASSACRE.

Massacres of men, women, and children were of constant occurrence. The Old Buddha sent out a secret Decree to the provincial Governors: "Slay all foreigners wheresoever you find them." But some treacherous Minister changed the word "slay" into "protect," of which no one dared to inform her Majesty.

Jung Lu, whose reputation for courage and patriotism stands without a rival, opposed these sanguinary edicts. She had issued orders :—

I command that all foreigners—men, women, and children, old and young—be summarily executed. Let not one escape, so that my Empire may be purged of this noisome source of corruption.

Jung Lu expostulated. What glory could China expect to gain from the slaughter of women and children? "I am only paying off old scores," replied the Empress. "Ever since the days of Tao Kuang this uproarious guest within our borders has been maltreating his hosts, and it is time that all should know who is the real master of the house."

Her Majesty then went on a water picnic to the Lake Palace, and as the bombardment of the French cathedral made her head ache, she sent an order to the officer to stop firing until her return.

At that time exaggerated news of our reverses in South Africa encouraged the Old Buddha, who argued that "because a small nation like the Transvaal could conquer a great Power like England, China must necessarily be even more successful in fighting the whole world." But she was becoming suspicious. On July 11th she remarked that there had been enough firing for the past few weeks to kill off every foreigner in China several times, "and so far there is hardly anything to show for it."

THE FALL OF TIENTSIN.

Five days later the Old Buddha heard of the fall of Tientsin, and at the same time Jung Lu told her that the despatch which precipitated war was a forgery of Prince Tuan. Her wrath blazed up against the man who had deceived her. "If the foreigners entered Pekin he would certainly lose his head. His actions had indeed been worthy of the dog's name

he bore." The Empress at once began to temporise. She sent water-melons, wine, vegetables, and ice to the Legations which her troops were besieging. All the same, the siege continued. The Boxers continued to hunt down the unfortunate converts, and the two Chinese Ministers who had altered "slay" to "protect" in her despatch to the provinces were decapitated. The Empress seemed almost to the last to cling to the hope that the magic arts of the Boxers might save Peking.

THE FLIGHT FROM PEKIN.

As the foreign army drew steadily nearer Peking the spirit of the Empress began to break. The Viceroy Yu Lu had shot himself. General Li Peng-hang had taken poison. The Old Buddha vowed that she and the Emperor would die together self-slain rather than leave Peking. But when, on August 14th, the foreign troops entered the city, and all her councillors had fled but three, she escaped from Peking with the Emperor in three common carts. But one last touch is necessary to depict the Old Buddha at this supreme moment of defeat:—

All the Concubines were summoned to appear before her Majesty at 3.30 a.m.; she had previously issued a decree that none of them would accompany her for the present. The Pearl Concubine, who had always been insubordinate to the Old Buddha, came with the rest, and actually dared to suggest that the Emperor should remain in Peking. The Empress was in no mood for argument. Without a moment's hesitation she shouted to the eunuchs on duty, "Throw this wretched minion down the well!" At this the Emperor, who was greatly grieved, fell on his knees in supplication, but the Empress angrily bade him desist, saying that this was no time for bandying words. "Let her die at once," she said, "as a warning to all undutiful

children, and to those 'hsiao' birds, who when fledged peck out their own mother's eyes." So the eunuchs Li and Sung took the Pearl Concubine and cast her down the large well which is just outside the Ning Shou Palace.

VII.—FINAL STAGE: REFORMER, 1906–1909.

The story of her flight and of her return is told at length in Messrs. Bland and Backhouse's book. Here it is only necessary to say that this incomparable Superwoman not only survived the wreck of all her plans, but returned to Peking to find her treasure intact and her authority almost unimpaired.

AS REFORMER.

Taught by adversity as to the impossibility of ridding her country of the foreigner by the summary methods of the Boxer rebellion, she bowed to the storm. The last years of her reign were devoted to the preparation and promulgation of reforms as drastic as those for advocating which she had beheaded the Reformers in 1898. With her aid China was launched into the full current of constitutional reform. For, as our authors declare, she was a born leader of men and a politician of the very first order.

HER LAST ACT.

Her last act was to nominate as the new Emperor the son of Prince Ch'un, who was on his mother's side the grandson of Jung Lu. At the Council where this was decided the Old Buddha told them she had made up her mind, and "you should have learned by now that when I make up my mind nothing stops me from acting upon it." She nominated Prince Ch'un Regent, but added that in any question of vital importance the Regent must obey



The Regent. Prince Ch'un, with his two sons, the present Emperor (standing) and Prince P'u Chieh.

(From "China Under the Empress Dowager.")

the Empress-Dowager. Down to the very last this remarkable woman held the reins of power in her vigorous hand, and she entertained a strong hope that her years would equal those of Queen Victoria. In this she was disappointed. The day after the Emperor died she was suddenly taken ill, and expired on November 15th, 1909.

HER ALLEGED LAST WORDS.

As she was dying the attendants asked her for a last word. She is reported to have said :—

Never again allow any woman to hold the supreme power in the State. It is against the House Law of our Dynasty and should be strictly forbidden. Be careful not to permit eunuchs to meddle in governmental matters. The Ming Dynasty was brought to ruin by eunuchs, and its fate should be a warning to my people.

Thereupon she expired. I have a shrewd suspicion that she said no such thing.

HER CHARACTER.

In this book, which is far and away the most remarkable revelation of the real mind of the Chinese and their rulers that has been published in our generation, the Old Buddha the Superwoman stands revealed not as a well-informed statesman, nor as a prescient ruler, but rather as an extremely capable, masterful woman, full of prejudice and

passion, governed by no principle higher than that of ridding China of the foreigner, and inspired by no policy other than that of keeping the control of the affairs of State in her own hands. Towards foreigners she appears ever to have been implacable. Their death never disturbed her more than the slaying of partridges. But she seems to have been genuinely sorry for the death of the secondary devils—the Chinese converts, who were butchered without even being afforded a chance of saving their lives by recantation. Ching Shan, in his Diary, who knew her well, declares that :—

The nature of the Empress is peace-loving. She has seen many springs and autumns. I myself know well her refined and gentle tastes, her love of painting, poetry, and the theatre. When in a good mood she is the most amiable and tractable of women, but at times her rage is awful to witness.

If only she had married Jung Lu, the playmate of her childhood, the lover of her early years, the soldier to whom she twice owed her life, the statesman who saved the Legations, how different might have been the history of China! But the same lamentation might be raised over our own country, which also fell under baleful influences strangely akin to those which brought the Old Buddha to the verge of ruin.

BOGEY-STARTING.

THE dark suspicions that may be formed of the policy of this dreadful Radical Government are somewhat amusingly illustrated in the *Oxford and Cambridge Review*, where "Messenger," under the curious title of "The Council, the Cadet, and Mr. Chadband," inveighs against the regulations of the Army Council concerning cadets. The form taken by these regulations is, he says, in the utmost degree detrimental to the activities and the efficiency of the Church Lads' Brigade, and almost fatal to the continued existence of the Boys' Brigade. These regulations, he says, open the door to the possible enforcement of undenominationalism on a Church organisation. The limitation of the cadets to boys under the age of seventeen strikes a deadly blow, he says, at almost every cadet corps in the country. The writer then goes on to voice freely "the belief, held probably by the majority of English Churchmen, that the real aim of the present Nonconformist Government is the spoliation of the Church along with that of the landed proprietor" :—

In the case of the cadets, the opportunity of striking a blow both at military training and at the Church through one of its most highly-organised forms of "social" activity was too good to be lost; and therefore a body of conscientious officials and soldiers have been made the tools of the enemies of the Church and of military efficiency.

He adds: "It is impossible to say whether the attack on the religious cadet corps is primarily anti-militarist or anti-religious; it is certainly both in effect."

CECIL RHODES'S BROTHERS.

MR. W. C. SCULLY'S "Unconventional Reminiscences," now appearing in *The State of South Africa*, contain some reminiscences not only of Cecil Rhodes, but of his brothers Frank and Herbert. Herbert, the eldest brother, when the writer knew him, was about seven and twenty, "a tall, lean, hatchet-faced man." Frank Rhodes was "a bright-faced lad of eighteen," looking, however, considerably younger. Cecil Rhodes he describes as others have described him, as long and loose-limbed, with blue eyes, ruddy complexion, and light curly hair. He makes the remark that though Cecil Rhodes might be following a conversation, as would appear from the interjections he would occasionally utter, it often seemed to the writer "that the larger part of his brain was dealing with something of which no one present had any cognisance." Other writers have noticed the same peculiarity, but not described it quite in this manner. Herbert Rhodes was a restless being, always seeking after adventure. From the description of him no one would infer that he would have been of much help to Cecil Rhodes had he lived, but he met with a terrible end when living in a hut on the shores of Lake Nyassa. He opened a keg of Jamaica rum one night—an extremely strong liquor. Some of it spurted out and caught fire, the unfortunate man being at once enveloped in flames. When medical aid arrived, from forty miles distance, little could be done, and he died soon afterwards in great agony.

Some Impressions of the Theatre.

SIR HERBERT TREE'S presentation of "Henry VIII." at His Majesty's is a really great performance. It is a splendid historical pageant, but the pageant does not eclipse the play. I do not remember having ever heard a play in which the monologues were so long, yet the immense audience which has crowded His Majesty's eight times a week for a month past listened spell-bound. Sir Herbert Tree's Wolsey is a marvellous *tour de force*, especially in the famous closing scene. The dignity, the despair, the humanity of the fallen Cardinal were represented with a sincerity, a simplicity, and a force which makes it rank with one of Sir Herbert's greatest triumphs. Mr. Herbert Ainley's representation of the exit of the fallen Buckingham to the Tower was touching in its pathos and impressive in its power. Miss Violet Vanbrugh at first was a somewhat stagey Queen, but she improved as misfortune fell upon her, and her death scene was as full of beauty as it was of tears. The make-up of Mr. Bouchier as Henry VIII. was excellent, but the temptation to develop the humorous side detracted much from the King's majesty—for, after all, Henry VIII., in the play and in history, was every inch a king, while Mr. Bouchier's Henry fell many inches short of the royal standard.

LYSISTRATA.

Miss Gertrude Kingston opened her new Little Theatre with Mr. Housman's adaptation of Aristophanes' "Lysistrata." Possibly the topical nature of the theme attracted Miss Kingston's suffragist sympathies, but the dramatic rendering in a series of stage pictures of what would happen if women were to raise the war-cry "No vote, no wife!" did not seem to commend itself much to the playgoing public. I hope Miss Kingston's spirited enterprise will succeed better with its next venture.

ESTELLE STEAD AT THE LITTLE THEATRE.

At the Little Theatre last month my daughter Estelle hit upon the bright and original idea of giving a Sequence of Scenes from Shakespeare as a matinée performance. Considering that the scenes selected were the most important in "The Merchant of Venice" and "Macbeth," her venturesome audacity cannot be questioned. But as Miss Estelle Stead has been on the stage for nearly four years she was entitled to try the experiment, though as this was her *début* in London the critics assumed she had never before faced the footlights.

I was naturally interested in seeing how she would get through with it. She gathered together a small but capable company, and secured their enthusiastic co-operation. She obtained the curtains which were used instead of scenery from Mr. Poel, and with the invaluable assistance of Mr. Whitby and Mr. Steerman succeeded in giving a very interesting example of what the *Times* calls "Tabloid Shakespeare." The advantage of such a tabloid treatment is that it

Miss Estelle Stead as



Lady Macbeth

Portia.

affords rising actors and actresses an opportunity of showing what they can do if entrusted with leading *roles* without entailing upon them the burden and expense of staging the entire play.

The conception, organisation, and arrangement were good, and whatever else the experiment proved it justified my confidence in my daughter's business capacity.

Of the acting everyone praised Mr. Derwent, who

was a most Christlike Shylock—with too little of the devil in him to reconcile one to the scandalous injustice meted out to him in the play. Mr. Saintsbury as Antonio was as meek and melancholy as his original. His make-up gave him a somewhat curious resemblance to Mr. Bernard Shaw. Bassanio (Mr. Twyford) delivered his soliloquy before the Caskets with taste and feeling. Mr. Whitby wrestled vigorously with Macbeth. He was a sinewy, hirsute Highland man, who could in case of need have given his wife the thrashing she richly deserved. The minor parts, notably the nurse and the doctor, were carefully rendered. As for my daughter's ability to represent Portia and Lady Macbeth, I am well content to take the verdict of her critics in the Press, who all agree that she has intelligence, courage, and aspiration, although they are all at sixes and sevens as to her elocution, her voice, and her conception of her parts. A fond father is of course a biased judge, but I do not think I shall ever have cause to regret that my daughter has taken to the stage. Sir Herbert Tree told me he liked her Lady Macbeth, and praise from Sir Herbert is praise indeed.

HOW SHOULD "MACBETH" BE PLAYED?

Shortly after seeing the "Scenes from Macbeth" at the matinée at the Little Theatre, I read the essay which Mr. Gordon Craig has contributed to the new number of *The Mask* on "The Ghosts in the Tragedies of Shakespeare." It is a most suggestive and profound exposition of the spiritual significance of "Macbeth." To Mr. Gordon Craig the play is no mere tragedy of lawless ambition in which Macbeth and his wife are the principals. It is a mystic drama of the Other World, a tragedy of the Borderland, in which the essential, the dominating characters are the embodied forces of the spiritual world and the re-embodied spirits of the dead. It is a great and pregnant conception. Mr. Gordon Craig admits the difficulty of conveying the thrill of awe which paralyses the beholder when mere mortals are seen to be in the grasp of invisible forces, and when from out the vast impenetrable Beyond the spiritual beings which control our destinies visibly appear to effect their purpose, and control the fate of mortals. But he maintains that it should be attempted. To his thinking Macbeth was hypnotised by the spirits—was, in fact, under control:—

Let the stage manager concentrate his attention and that of his audience on the seen things which are temporal, and such a play is robbed of half its majesty and all its significance. But let him introduce, without travesty, the supernatural element; raise the action from the merely material to the psychological, and render audible to the ears of the soul if not of the body

"the solemn uninterrupted whisperings of man and his destiny," point out "the uncertain dolorous footsteps of the being, as he approaches, or wanders from, his truth, his beauty, or his God," and show how, underlying "King Lear," "Macbeth," and "Hamlet," is "the murmur of Eternity on the horizon," and he will be fulfilling the poet's intention instead of turning his majestic spirits into sepulchral-voiced gentlemen with whitened faces and robes of gauze.

Here is how Mr. Gordon Craig conceives the character of Macbeth:—

I seem to see him in the first four acts of the play as a man who is hypnotised, seldom moving, but, when he does so, moving as a sleep-walker. Later on in the play the places are changed and Lady Macbeth's sleep-walking is like the grim ironical echo of Macbeth's whole life, a sharp, shrill echo, quickly growing fainter—fainter—and gone.

In the last act Macbeth awakes. It almost seems to be a new rôle. Instead of a sleep-walker dragging his feet heavily he becomes an ordinary man startled from a dream to find the dream true. He is not the man some actors show him to be, the trapped cowardly villain; nor yet is he to my mind the bold courageous villain as other actors play him. He is as a doomed man who has been suddenly awakened on the morning of his execution, and, in the sharpness and abruptness of that awakening, understands nothing but the facts before him, and even of these understands the external meaning only. He sees the army in front of him; he will fight, and he prepares to do so, puzzling all the time about the meaning of his dream. Occasionally he relapses into his state of somnambulism. While his wife lived he was not conscious of his state, he acted the part of her medium perfectly, and she in her turn acted as medium to the spirits whose duty it ever is to test the strength of men by playing with their force upon the weakness of women.

Rightly to interpret Shakespeare's "Macbeth" the whole atmosphere of the stage should be spirit-haunted. The spectator should be so constantly conscious of the presence of the invisible that when from time to time they become visible it is felt to be natural and necessary. The play, in short, should make man realise that he is an embodied ghost in the presence of ghosts not embodied, more potent, more masterful than he. As to what the average theatre-goer would think of such a revelation of the invisible world Mr. Gordon Craig says:—

Good heavens, is the idea of a ghost, is the idea of a spirit, so strange? Why, then the whole of Shakespeare is strange and unnatural, and we should hastily burn most of his works, for we want nothing which can be called strange and unnatural in the twentieth century. But the reality of the presence of spirits around us seems to me to be a thing which all ordinary intelligences should be reminded of.

The man who would show these plays as Shakespeare perhaps might wish them to be shown must invest every particle of them with a sense of the spiritual; and to do so he must entirely avoid that which is material . . . merely rational . . . or rather, that which exposes only its material shell, for the beholder would then come up against something thick and impenetrable and have to return to that swinging rhythm which flows not only in the words of Shakespeare but in his very breath, in the sweet aroma which lingers round his plays.

LEADING ARTICLES IN THE REVIEWS

THE CONQUEST OF DISEASE.

A SURVEY OF RECENT TRIUMPHS.

ONE of the most fascinating articles issued recently is the article which opens the October number of the *Edinburgh Review* on "The War against Disease." The goal of civilisation, says the reviewer, is the establishment of the supremacy of man over the whole of the antagonistic forces of nature. We long ago gained absolute security from the attacks of wild animals, but only recently have we discovered that far more devastating than wolves or lions are the bacilli of the various diseases which are only visible under the microscope, but which threaten our lives and our health in a manner no less real than that of savage beasts. The campaign against the bacilli is our last, and one of our most terrible, conflicts with untamed nature. The fight which is being waged against the cause of nine-tenths of human misery is the most important in the annals of mankind.

EARLY DISCOVERIES.

It was not until 1659 that these micro-organisms were discovered, but the causal relationship of bacteria to disease was not finally demonstrated until the latter half of last century. In 1849 the bacillus of anthrax was discovered, but it was not until fourteen years later that it was demonstrated that the bacillus was the cause of anthrax :—

The discovery of numerous specific microbes soon followed. The microbe of leprosy was discovered in 1879, of typhoid fever in 1880, of tuberculosis in 1882, of cholera, diphtheria, and tetanus in 1884, of influenza in 1892, of bubonic plague in 1894, of dysentery in 1900, and of syphilis in 1905.

HOW IMMUNITY IS SECURED.

It is now admitted that the problem of preventing infectious disease must find its solution in the study of these microscopic parasites. In old times down to our own the doctor never cured disease, but only watched its development and suggested means for avoiding the aggravation of its ravages. Now all is changed, and by the study of the defensive forces which protect the organism against the microbes of disease, health will in time be assured. The reviewer then proceeds to describe with admirable lucidity the great discovery of Metchnikoff as to the part played by the red corpuscles or phagocytes, which patrol the body for the purpose of devouring the invading micro-organism. Natural immunity is achieved by a process of intra-cellular digestion. There are two different types of immunity : one in which the invading organisms themselves are demolished, the other in which the toxins which they produce are rendered incapable of injuring the tissues. I regret that it is impossible to do more than merely call attention to this fascinating exposition of the doctrine and the application of the principle of scientific immunisation, which is based on two fundamental principles :

(1) The attenuation of viruses ; (2) the vaccinating property of the attenuated micro-organisms.

A POLICY OF EXTERMINATION.

Of course, the reviewer does not refer to the protest that has been made against the use of the sera, but is evidently a firm believer in the efficacy of the sera used for the prevention of diphtheria and tetanus. The second portion of his article is less open to hostile criticism from the anti-vivisectionists' camp. The plan of campaign therein described is not based upon the more or less cruel utilisation of living animals for the purpose of procuring anti-toxins, but upon the absolute extermination of whole families of living beings. Those marked out for doom are a certain species of mosquito, the tsetse-fly and the familiar house-fly. The reviewer maintains that the greatest triumphs in the war against disease have been obtained by this ruthless war of extermination. Malaria itself can now be kept wholly under control by this means, and yellow fever and sleeping sickness can be practically abolished.

The theory that disease might be carried by biting insects was first enunciated in 1803 by Dr. Beauperrthuy, who was born in Guadeloupe. But it was not until much later that Sir Patrick Manson discovered that the disease was conveyed by mosquitoes. It was thought that the mosquito carried the poison as the house-fly carries the bacilli of disease ; but Sir Patrick Manson discovered, in studying elephantiasis, that the mosquito first of all digests the deadly parasite before it is ready to inoculate beings with the disease. The mosquito acts as an "intermediate host," and is necessary for certain stages of the development of the filaria.

THE MISCHIEF-MAKING MOSQUITO.

Ross, in 1897, traced the development of the parasite in the body of the mosquito. He showed that the spores sucked in by the insect with the blood of an infected individual make their way, in the course of development, to the salivary gland of the mosquito and pass with its poisonous saliva directly into the blood of any man it may then bite. The odd thing is that it is only one group of mosquitoes—the anophelinae—that can act as intermediate host for the parasite. They breed in small pools of water and margins of streams and lakes. Thorough draining and scavenging has done much to get rid of these, but in cisterns and such places where it is impracticable to drain away the water, a little kerosene oil poured in spreads over the surface of the liquid and kills the larvæ by preventing them from coming up to breathe. Further, it has been discovered that certain fish feed upon the larvæ of this mosquito. Barbados does not suffer from malaria because of the multitude of small fish called "millions," whose duty it appears to be to keep an expanse of water from

being used as a breeding-ground by the anophelines. By extirpating these noxious insects the number of cases of malaria in Egypt was brought down from two hundred and fourteen in 1903 to ninety cases in 1904. And since 1905 there has not been a single case.

FIGHTING THE SLEEPING SICKNESS.

It has been found that the parasite of yellow fever is carried by one, and only one, species of mosquito—the *Stegomyia fasciata*, and it has been noticed that where a custom prevailed of keeping goldfish in the drinking-water barrel yellow fever was absent. Sleeping sickness, the deadliest of all tropical diseases, which wiped out two thousand of the inhabitants of the Uganda Protectorate and depopulated large districts in the Congo, is transmitted, not by the mosquito, but by the tsetse-fly, whose breeding-places appear to be confined to the ground-bush within thirty yards of river banks. The burning of such bush, accompanied by personal prophylactic measures against the fly, will render sleeping sickness a memory of the past.

DEATH TO THE HOUSE-FLY

The reviewer concludes his interesting and suggestive sketch of the latest triumph of civilisation by declaring war to the death against the common house-fly. This familiar pest does not eat the microbes, but simply carries them on its person and deposits them on butter or milk or other articles of food, from which they are transferred to the human body. Typhoid, cholera, tuberculosis, and summer diarrhoea are among the diseases which the house-fly helps to disseminate. The breeding-places of the house-fly are well known, and its extinction is a matter that can be effected by the universal co-operation of the people of the country. The house-fly has persecuted mankind for many ages, but the hour of vengeance and retribution has arrived. In view of the extraordinary success in the prevention of tropical diseases, there can no longer be any question that our English infectious diseases will in time also be stamped out. Civilised humanity is nearly ready to take the greatest step ever yet taken for its emancipation from the wayward authority of nature.

Cassell's Magazine for November contains little of importance. The principal articles deal with Sir Herbert Beerbohm Tree in his various characters; with the strange shifts to which beasts and birds may be put in flood-time, in order to save their lives; and with "The People of Glasgow." Glasgow is called the "Model Municipality," yet the poverty to be seen in her streets is as marked in contrast to the wealth as is the case in London. As for the charge of drunkenness often urged against Glasgow, the writer doubts the city being more given to whiskey than other large Scottish cities. I do not think that anyone reading this article would be likely to say of Glasgow: "That's where I am going to live some day, when I am able to do so."

ARE THERE ANY CONSERVATIVES LEFT?

BY LORD HUGH CECIL?

AN article in the *Quarterly Review* for October, entitled "Conservatism," which bears strong internal evidence of coming from the mordant pen of Lord Hugh Cecil, raises the question as to whether there are any Conservatives left nowadays. The writer defends Conservatism as meaning great distrust of the beneficial powers of legislation, and the profound conviction that legislative change always does some harm, and often does little or no good. He maintains that the English are essentially Conservative, and that the Whigs are really Conservatives at heart, and that since Mr. Gladstone made Radicalism dominant in the Liberal Party Conservatism has asserted itself by giving the Conservative Party a long lease of power.

This being so, he says it is surely a disquieting feature of the present political situation that no party advocates Conservatism as one of its political principles. No section of the Ministerial coalition is conservative, though in times past some of the best Conservatives, in the true sense of the word, were to be found in the Liberal ranks. But what grieves him is that Conservatism seems equally absent from the Unionist Party. Recent official utterances of the party leaders and the party organisations will be searched in vain for any acknowledgment of Conservatism as a party principle. The writer sarcastically remarks:—

Two distinctions there certainly are between the Radical-Socialist policy and that accepted or acquiesced in by the Unionist leaders. In the first place, the latter is called Social Reform: the former is advocated as a first step towards Socialism.

He greatly dislikes Mr. Snowden's formula, "You cannot make the poor richer except by making the rich poorer." But he regards as equally offensive to Conservative sentiment the Tariff Reformer's falsehood that you can make the nation richer by taxing the foreigner:—

Nevertheless, the use of such misleading inducements to the voter is in the highest degree objectionable. To suggest that the money needed for social reform can be indirectly obtained from the foreigner seems to us scarcely less immoral and much less plausible than to incite the wage-earners to take it directly from the duke or the millionaire.

It is difficult to believe that the Unionist leaders do not know all this perfectly well. But their attitude on this, and on many other questions of domestic policy, is one of almost Olympian indifference.

The truth is, he says, that the guiding spirit of modern Unionism is neither Conservative nor Radical; it is Imperialist. The Unionist leaders incline to the opinion that in the modern democracy Conservatism is a lost cause, and that to ally the Empire with a lost cause would be both foolish and unpatriotic. Therefore, they are essentially opportunistic, and up to a point they are prepared to resist Radical or Socialist proposals. But once convince them that party interests will suffer unless such proposals be accepted, and their resistance is at an end. Tariff

Reform is a revolution that offends the conservative instinct quite as much as Lloyd George's Budget. If the Unionist Party persist in ignoring conservative opinion—

A new party or group will form itself to discharge the duty which at present the official Unionists blindly neglect. To avoid such a disaster, the leaders must recognise that Conservatism does not consist in a pale imitation of Radicalism leavened by Tariff Reform. It must have a definite policy of its own, designed primarily to preserve order and restore confidence in all classes of society, and also to carry out such changes as are proved to be necessary with as little friction and disturbance as possible.

The reviewer then proceeds to defend Lord Hugh Cecil's favourite nostrum for the settlement of the Constitutional crisis by the adoption of a referendum. As to the Social question and the curing of idleness, he says all that the State can usefully do is, by taxing amusements and other instruments of idleness, to secure that the State shall at any rate receive a percentage of the money which would be otherwise wasted altogether.

THE HOBBIES OF ROYALTY.

THE *Lady's Realm* publishes a paper on the Arts and Crafts of Princes, in which the serious diversions of Royal personages are recalled. The Duke Karl-Theodor of Bavaria, chief of the Wittelsbach family, was a notable oculist. Queen Amélie of Portugal has devoted her leisure to a study of tuberculosis. Countess Lonyay, daughter of the late King Leopold, has patented a device for keeping plates and dishes hot at table. Prince Henry of Prussia has patented a method of cleaning the glasses of motor-cars. The King of Bulgaria is an expert mechanic, and drives his own Royal locomotive. The King of Naples is a worker in metal. The Crown Prince of Germany has served a long apprenticeship to the goldsmith's trade and is an expert worker in fine metals. He has patented a design for sleeve-links that will not come undone. The Duke of Oldenburg has patented a design for the screw of a steamship. Prince Joachim is dedicated to the blacksmith's art. Prince Friedrich-Sigismund has qualified as a master carpenter; his brother as a master locksmith. The ex-Sultan Abdul Hamid is by craft a carpenter. The Emperor William of Germany writes both verse and drama, and paints. He is a cattle breeder, model gardener, and has a private pottery. The Queen of Roumania is well known as a writer. Prince Eugene of Sweden is a landscape painter. Archduchess Marie-Thérèse of Austria is an artist. The Duchess of Argyll is a sculptor. The late King Edward was a breeder of cattle.

CHRIST at a missionary bazaar is the striking and searching suggestion of a writer in *The East and the West*. The Divine Visitor glorifies the little ill-clad hunchback girl who has worked for the bazaar, and He deals very plainly indeed with the wealthy ladies present, and the Vicar as well.

WILL FLYING BECOME GENERAL?

YES, replies Mr. Grahame White in *Pearson's* for November. He believes that in ten years' time aeroplanes will be as common as motors are to-day, and almost as safe. He brushes aside a common impression:—

Many people have an idea that flying can never become general on account of the weak heads of our generation—I mean, because so very many of us grow giddy when looking down from great heights.

But it is a very strange thing that a man may suffer from giddiness when looking from a church tower, but will have no such feeling when moving through the air at a height. In the ordinary way, I cannot bear to look over the edge of a high cliff, as I grow giddy at once.

I am often asked what it feels like to fly. To this I answer that it is almost like sailing on board ship, and it is very much like sitting on a lump of jelly.

No special nerve is called for. The common idea that a man who can fly is doing something most marvellous is all a mistake.

Among all his pupils he has never yet had a nervous passenger. He says we have not yet conquered the air. We still know very little about the ways of air currents. There remain a great number of difficulties to be overcome, and the chief of all is the aeroplane's engine. At present the expense, too, is very heavy. Then, as known difficulties are solved, new difficulties will arise. The question of the ownership of the air remains to be settled.

THE END OF WAR.

Mr. White sees no limit to the usefulness of the aeroplane:—

I believe that as an engine of war the aeroplane is destined to put an end to war. Already, in my flights, I have held ships of war at my mercy; when flying over our fleet I am certain that I could, if I had pleased, have dropped a bomb on to a *Dreadnought*. Moreover, when I flew at a height of a thousand feet above the fleets in Torbay, I could have made an exact sketch of the position of the ships, and of the coast-line behind them, which shows how useful the aeroplane would be for reconnoitring purposes in time of war.

The Germans have a gun, specially built for firing at aircraft. But what mortal gunner could hit an airship travelling at two thousand feet at a speed of a hundred miles an hour? And aeroplanes, before long, will certainly travel at that speed. I think that before long they will easily travel at two hundred miles an hour.

At the first chance, I am anxious to demonstrate that I can drop a bomb from a thousand feet altitude on to the deck of a *Dreadnought*; also that I can actually drop from the sky, land on the deck of a warship travelling at twenty miles an hour or so, and rise again into the air. Then, perhaps, the authorities will believe that the aeroplane has a definite value in time of war.

THE DESPAIR OF CUSTOMS OFFICERS.

He expects the effects on fiscal frontiers will be very weird:—

When flying becomes general in a few years' time, the Customs officers will find their lives full of new woes. Smuggling will become a new science, and there will be hardly any risk of detection. With the existing type of machines, a man without scruples could smuggle enough duty-free cigars into this country in a few months to make his fortune.

THE PORTUGUESE REVOLUTION.

POSITIVIST LEADERSHIP.

IN the *Positivist Review* Mr. S. H. Swinny, writing on the Portuguese Revolution, after a few words of pity for the young monarch, proceeds:—

Let us look back some forty or fifty years at another youth, a youth bravely struggling with poverty, though it may be already conscious of those great powers that were to render him famous. Let us watch him in all the diversity of his genius, poet, historian, sociologist, philosopher, yet never forgetting his early sympathy for the workers. And then, let us note how he, putting aside those intellectual labours in which he had passed his life, came forward at the call of his country, and in the crisis of her fate, to lead the Republicans to victory. Such has been the career of Theophilo Braga, the first President of the Portuguese Republic. It is a legitimate source of satisfaction to us that this great patriot is a member of the International Positivist Committee; and has found his inspiration in the teaching of Auguste Comte. The three successful revolutions of our age—in Brazil, in Turkey, and in Portugal—have all been effected under Positivist leadership.

A HOPEFUL ESTIMATE.

Mr. Mackenzie Bell writes a very bright, hopeful article in the *Fortnightly Review* for November, entitled "Portugal, Old and New." He believes in



Photograph by]

[E.N.A.

The Last Portrait as a King.

The ex-King of Portugal was photographed with the President of Brazil, who was visiting Lisbon when the Revolution broke out.

the revolution; he loves the Portuguese, and contemplates the future with sympathy, hope, and confidence. The influence of France is great in Portugal, and he thinks that French influence is likely to increase instead of diminish. He also thinks that there will be a very close *entente* between Brazil and Portugal. He speaks highly of the Portuguese soldiers, and thinks that Republican principles have been too widely disseminated for them to be uprooted by Clericalism, nor does it seem probable to him that the Navy is likely to be disaffected. He is very scornful to those who think that Portugal is nothing to England; it is our oldest ally, and one of our most useful friends. Hence he holds that it is our duty to guarantee the integrity of the Portuguese Colonies, and generally to give the Republic all the support we can. He says, with feeling, that England can never be indifferent to anything which sets forward the far, though beautiful, dream of the federation of the Latin races.

DR. DILLON'S OPINION.

Dr. Dillon, who predicted the revolution, gives a vivid account in the *Contemporary Review* of how the King was betrayed by his Ministers. He is loud in his praise of the Republicans. He says:—

In Brazil it was the Government that conspired against the Emperor. In Turkey whole armies, with their corps of officers, changed the *régime*. In Portugal there was nothing of all this—no general, no high military officers, no prominent men of the civil service, no big parliamentary party, no generous Maccenas. There was only a band of enthusiastic civilians, whose power of cohesion was limited, a contingent of marines and bluejackets, whose movements were known to their superiors, and a number of the privates and sergeants of a couple of regiments. Add to this the telegraphists, who rendered services to the revolution by delaying, copying, and revealing the Government despatches, and you have the absurdly inadequate forces that sallied out against the Monarchy on that historic Monday night, lacking money, arms, ammunition—everything but audacity and assurance.

After the Republic was proclaimed one of its chief organisers said to me, "There is a moral aspect to the matter. We had right on our side, and our adversaries felt it, and that gave us an enormous pull over them. Then we had an ideal to fight for, whereas they had no ideal, and not even an idea. By all the rules of tactics and strategy and numbers we ought to have been 'wiped out' in an hour or two. Yet we won. Why? Because there are also moral rules and moral standards, and there are cases when they alone are decisive. And this was one such case."

My friend was right. The Portuguese revolution is a splendid example of the triumph of lofty aims and firm resolution over low motives and weak purpose.

THE GIGANTIC TASK AHEAD.

In the *English Review* for November Dr. Dillon writes upon "The Portuguese Revolution," which he was so sure was going to happen that in September he went to Lisbon. He remarks on the immense public debt of Portugal, £33 a head, and also upon the extravagant cost of its public services, fr. 30 per head, as compared with only fr. 10.5 in Great Britain, and fr. 6 in Switzerland. Roughly speaking nearly 4,000,000 are illiterate out of a total population of not much over 5,000,000. Dr. Dillon

sums up his impressions and opinions by stating that the task before the new Republican Government is less a work of reform than of "creation out of nothing." However, the view he takes is on the whole distinctly hopeful. The best men, he says, have remained in the background. By far the most serious, capable, and versatile of Portuguese politicians are those of the *A Luta* ("The Struggle") group, chief among whom is Dr. Brito Camacho, a physician and journalist as well as a politician, of whom we may hear much more. So long as the country possesses such men as he and one or two others, and can and does use them, she may look into the future with serenity.

THE OTHER SIDE OF THE SHIELD.

Mr. Francis McCullagh, writing in the *Nineteenth Century*, gives us the other side of the shield. He says:—

There is an extraordinary resemblance between this revolution and the Turkish reaction of April, 1909. In both cases we have the same secret societies debauching the rank and file, the same seizure or murder of officers, the same profound discontent worked up in connection with a matter which had in reality no direct bearing on the national welfare—the Turks wanting the Sheriat, the Portuguese the expulsion of the friars. In both cases the same Press agitation, the same deafness, dumbness, and invisibility of the Government once the revolt broke out.

The uprising against the Jesuits was the great feature of the revolution. In fact, the whole revolution was simply an anti-Jesuit and anti-clerical outburst of which the Republicans took advantage in order to compass the overthrow of the dynasty and the Monarchy. Nevertheless, as I have tried to show, the case against the Jesuits and the religious Orders is not strong. There are in the country only 300 priests belonging to religious Orders and 500 nuns. Some of the Orders possessed no property.

The disquieting feature of all this activity is that atheistical and anarchical associations were called in to assist the revolutionists. Even Republicans lament that such allies should have been employed. "It is the apotheosis of the bomb," writes a strong Republican and anti-clerical, Senhor Francisco Manuel Homem Christo.

THE FRENCH STRIKE.

In the *Contemporary Review* Mr. Laurence Jerrold gives a very vivacious account of the French Railway Strike, the significance of which, he maintains, was greatly exaggerated outside France:—

The railway strike proves not the dangerous strength, but the dangerous weakness of French labour organisation. Perhaps the men of the Nord did not manage their own interests at all, but farmed them out to others—to our old friends of the C.G.T., for instance. Very likely. The dangerous imbecility of their disorganisation is the better proved. For my own part I had never imagined the men's unions, of the Nord Company of all the companies, to be such flabby and brainless bodies. The best organised of all French railway companies for the public service ought logically to have contained the best organisations for the men's interests.

If our leader-writers, in the lulls of hysteria, had thought of looking up the Bourse quotations, they would have observed that, except on one day, French railway stock did not fall, but rise, and that while France was nearing the brink of the pit it continued rising, in particular that of the Nord, always the highest of all, and these many years at a considerable premium. The strike week left French railway stock exactly as steady as

it was before, and the only reason business was no brisker was that buyers eager for chances found no sellers.

On the day when France should by rights have been toppling over the edge, all municipal and bank servants available had to be commandeered (the police being on strike duty) to marshal the crowd taking up a new Paris municipal loan, covered more than thirty times over, to a total amount asked for of £28,200,000. These facts would have come as no surprise whatever to our leader-writers had they known France.

"SABOTAGE."

In the *Nineteenth Century* M. Eugene Tavernier gives us a most illuminating, although somewhat startling, account of the anarchic principles openly professed by the *Confédération Générale du Travail*. He explains with minute detail its organisation, and tells us that:—

The *Confédération* preaches *direct action*, which includes boycotting and *sabotage*. This last term needs explanation. It sums up the innumerable processes by which the working man who continues to work in his workshop or factory, though at enmity with his employer, makes a bad job of his work, spoiling the goods on purpose, wasting the material, and prejudicing his employer to the best of his ability. This odious system is definitely and determinedly approved and recommended by the *Confédération*.

TRADES UNIONS.

THE OSBORNE JUDGMENT.

MR. HAROLD COX, writing upon the position of Trades Unions in the *Quarterly Review* for October, makes a highly novel and characteristic suggestion. After quoting the definition of a Trade Union in the Act of 1876, he says that it is open to employers who find themselves injured by the conversion of Trades Unions into political organisations to respond by establishing Trades Unions of their own which will have all the privileges of working men's Trades Unions:—

Any group of persons acting in combination to regulate wages or prices or otherwise restrain trade can be registered as a Trade Union. It must therefore be clearly understood that the reversal of the Osborne judgment would open the door for the maintenance of Members of Parliament on a wholesale scale by groups of rich men with axes of their own to grind. It is now proposed to legalise a new system under which certain members, in return for so much a year, will sell their votes on all questions.

A LABOUR VIEW.

In the *Contemporary Review* Mr. Ramsay MacDonald argues that the interdict on the levying funds for the payment of the Labour Party was one of the least important elements in the Osborne judgment:—

When the State pays its own debts—and one of the first effects of the Osborne judgment seems to be that it will be forced to do so—the Unions will be able to return to their strictly proper function of subscribing to political organisations in the same way as they subscribe to hospitals—because these organisations are necessary in order that the battle for the industrial rights of the wage-earners may be conducted under conditions that are fair to the wage-earners, or, in other words, in order that unions may be able "to regulate the relations between employers and employed" under up-to-date conditions.

THE DEFECTS OF OUR PUBLIC SCHOOLS.

BY A PUBLIC SCHOOL BOY.

I CONGRATULATE Mr. Maxse upon having unearthed a Public School boy who both thinks and writes with vehement conviction. In the *National Review* for November, this youth, who has just left one of the greatest of our Public Schools, speaks his mind with refreshing frankness concerning the failure of the Public Schools to meet the challenge of modern life. They fail, he says, first of all in regard to the Empire:—

Public School men are finely educated, they also take away the qualities of courage, honour, sportsmanship, chivalry, but what seems curiously left out is any idea of service.

Secondly, the fact in regard to the social question. "The overwhelming majority of Public School men never give the social question a single thought. They seek pleasure and money. They are luxurious and apathetic. If the upper classes are to maintain their rightful position as rulers, they must move, and move at once. They must be prepared to make sacrifices, to be content with less, to be harder, to struggle less for themselves."

But his gravest impeachment is as to the question of morals. On this point he says:—

The state of affairs in the Public Schools on moral matters is of the gravest kind. From my own experience, as well as from what I have heard from many in diversities of schools, things are done which are hardly mentionable, which would make many respectable parents jump in their chairs. There is often an absolute tolerance and indifference to the most shocking immorality. Young lives are ruined, incurable habits are contracted, disgusting and horrible cases are brought to light.

From the masters there is ludicrously little proper help and instruction. This spirited boy concludes by an earnest appeal to the Public Schools to rise with a movement plain and obvious to all. Very good this. I should like to meet this Public School boy. He says—

Will you—Public School men of England—awake to your responsibility, will you put aside the frantic pursuit of money and sloth, will you come with all the glory of clean manhood to maintain our Empire, bring light to our great cities grovelling in a loathsome darkness? Will you take your opportunity? You have got your chance—now, at this moment. Your power is still unlimited.

"NURSERIES OF TORYISM."

CONFESSIONS ABOUT OUR ANCIENT UNIVERSITIES.

IN the *Oxford and Cambridge Review* for Michaelmas Term "Declianus" discusses what he calls the real problem of University reform, and makes the following frank statement:—

England is, socially, still a strict oligarchy, and the ideal of the upper class in England is, like that of ancient Athens, one that is attainable only under an oligarchy. It is in the pursuit of this ideal that our old Universities have developed, from the ancient charitable foundations of hall and hostel, into their present condition. Their spirit is the spirit of oligarchy. Every college is a nursery of oligarchs, just as the Universities continue, through every change of circumstance, nurseries of Toryism. For the college is the apex and headstone of our upper-class system. It is, let us admit it boldly, designed for the benefit of a class. Most of the boys who pass through it

are brought up in a class, they have received a class education, and are destined to spend their lives in a society founded on class divisions and in professions that are still class professions.

He urges that we should trust the essential powers of self-adaptation present in the older Universities, and not attempt to force upon them by external pressure an alien ideal which would throw the whole of our upper and middle class education into the melting-pot. He would leave the newer Universities to embody and develop the democratic spirit.

In other words, the national vocation belongs to the newer Universities: the older remain the preserve of a class.

OCCULTISM IN THE MAGAZINES.

MR. ADOLPH SMITH'S REJOINDER.

MR. ADOLPH SMITH sent to the *Contemporary Review* a reply to Mr. Stead's article "Can Telepathy Explain All?" which the editor was unable to accept. Mr. Smith sent it on to me. It is interesting, and I wish I had space to publish it in full, but that is impossible. Mr. Smith thinks that my subconscious self, to which he gives the sole credit for the communications imputed to Cardinal Manning and Mr. Gladstone, is more capable of imagining what they would say than my conscious mind:—

The result seems to me better than what an ordinary interview would have produced, because they succeeded in obliterating or muffling their conscious selves. Under hypnotism, where there is a complete paralysis of the conscious self, we get the very highest intellectual developments, if for no other reason than that we obtain the most absolute concentration on one question.

I agree that if my subconscious mind is the sole author of the Julia letters, the Manning and Gladstone interviews, it is a much more capable entity than my conscious mind. But I confess I am not convinced that I possess such an entity which is at once so supremely gifted and so supremely deceitful. Mr. Smith talks about the suggestions given by my mind to the subconscious mind, but this leaves unexplained how it comes about that messages are received diametrically opposed to the suggestions which I consciously set up. All that he can say in reply to this is that—"This is certainly exceptional, and should be very carefully investigated, for there are other circles than Mr. Stead's capable, perhaps, of generating stronger vibrations than his."

I shall be glad to hear from these other circles with stronger vibrations.

"The Wonders of the World."

A most interesting and attractive work dealing with *The Wonders of the World* is being issued in sevenpenny fortnightly parts by Hutchinson and Co. Not the seven wonders of the ancient world alone, but the thousand marvels of nature and man as we know them to-day. Whether it be the Wonderful Temples of the East, the Mighty Falls of Africa, the biggest tree in the world, the Gorge of the Yangtse Kiang, or the Great Wall of China, all are described here, and all are superbly illustrated.

WHAT A WAR WOULD COST.

SOME INTERESTING FIGURES.

MR. EDGAR CRAMMOND, in the *Quarterly Review* for October, has the first place for an interesting article entitled "International Finance in Time of War." It is full of the most interesting figures, but it is not quite so definite and lucid as it might be when it comes to deal with the estimated cost of a great European war in which we were involved. He mentions that the Austrian Minister for National Finance stated in the Reichstag on the 22nd of April last that in any future campaign a war would cost Austria-Hungary 10s. per man per day, without counting anything for pensions, indemnities, or the provision of war-like material. A war lasting for six months, in which two millions of men were called up, would, he estimated, cost £180,000,000.

APALLING FACTS AND FIGURES.

Mr. Crammond gives the following figures as to the cost of recent wars:—

The total losses of France in killed, wounded, and prisoners were 21,500 officers and 702,000 men. The cost of the war to France was £544,000,000. Germany's losses were 6,247 officers and 123,400 men; and her military expenses amounted to £77,500,000. The South African war lasted about thirty-one months. Our losses in killed and wounded amounted to approximately 44,700; and the direct cost of the war to the Imperial Exchequer was £211,000,000. The Boer losses were 4,000 fighting men.

The Russo-Japanese war lasted for a year and a half. The Japanese losses amounted to 135,000 men; and the direct cost of the war to the Japanese Government was £203,000,000. The Russian losses in killed, wounded, and prisoners were approximately 350,000; and the direct cost to the Russian Government was about £300,000,000.

He quotes from Dr. Reisser's estimate that in the first six weeks after the declaration of war Germany would have to provide £122,500,000. Mr. Crammond calculates that in any future war the expenditure for the first three months could not be kept below

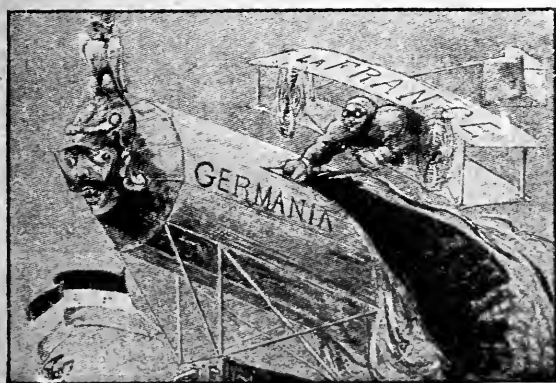
£100,000,000, and that if it lasted for nine months, and we were entirely successful, the cost would not be less than £300,000,000. In addition to which the rebuilding of the fleet would probably require £100,000,000 more. He does not calculate how much would be spent in restoring the materials for war, and providing pensions for wounded and widows.

THE PROBABLE PRICE OF SUCCESS.

Mr. Crammond then enters into a calculation as to the indirect effect even of a successful war. He thinks that in the first twelve months all our foreign trade would shrink to the extent of from £150,000,000 to £250,000,000. There would be a minimum depreciation of ten per cent. on the £8,000,000,000 nominal value of the fixed capital issues held in this country. The total depreciation, therefore, would be £800,000,000. If we were at war with Germany, the greater part of our trade, amounting to £100,000,000, would disappear. A successful war, therefore, if it lasted a year would cost us at the least computation about £500,000,000 in cash out of pocket and a depreciation of £800,000,000 in a decline of the value of our investments. Mr. Crammond seems to think that if we continue to try to pay our way as we did during the South African War an income tax of 2s. 6d. or 3s. 6d. in the pound appears to be not even improbable in the next great war. This, let it be noted, is the estimated cost of a successful war. What the cost of an unsuccessful war would be Mr. Crammond does not venture to estimate. But he reminds us that in 1871 Germany accepted £200,000,000 from France, but the sum originally demanded was £500,000,000.

Mr. Crammond concludes his article by dealing with Mr. Norman Angell's remarkable book, "Europe's Optical Delusions." He rejects Mr. Angell's conclusions with emphasis, and finishes his articles by suggesting that the Presidents of the Institute of Bankers, the Associated Chambers of Commerce, and the Chamber of Shipping should be invited to form part of the Committee of Imperial Defence.

AN article in the *Country Home* for October describes what is being done to save the great pollards in Burnham Beeches by cutting off the upper parts of the heaviest limbs. Many of the tree trunks are mere frail cylinders consisting of little more than bark, but supporting gigantic solid limbs. It is when these are swayed by the wind that the ruin of the pollards is brought about, and tie wires and props have been found insufficient to save the trees. Mr. Leonard Willoughby has a charming article on Sundials and their Mottoes; there is an article on Trade Signs, by Ragged Robin; the country house dealt with at length, by Amy Astbury, is Browston Hall in Suffolk; and in the natural history section Mr. Wilfred Mark Webb writes on Some Enemies of the Green Fly.



Mucha.

David and Goliath.

[Warsaw.

In this forecast of a future war in the air between France and Germany, France, in her aeroplane, is likened to David, and Germany, mighty, but more vulnerable, is represented as Goliath.

THE SOCIALIST INTERNATIONAL AT COPENHAGEN.

A CONGRESS OF COMPROMISES.

IN the first October number of the *Revue des Deux Mondes* M. J. Bourdeau has an interesting article on the recent International Socialist Congress held at Copenhagen.

STRENGTH OF THE SOCIALIST FORCES.

Definitely constituted at Paris in 1900, the present Congress is the eighth, and the meetings have been held in succession at Paris, Brussels, Zurich, London, Paris, Amsterdam, Stuttgart, and Copenhagen. The International now numbers thirty-three sections, representing all the industrially-developed countries of the world. Those fighting for their independence, like Poland, Finland, etc., possess special parties distinct from those of Germany and Russia. The vote is taken by a show of hands, or if three sections desire it, by nations, proportionately to the number of their population and syndical, co-operative, and electoral strength. The largest nations have twenty votes, and Luxemburg, the smallest, two votes. The total number of members at Copenhagen was 887; of these 189 were Germans, 72 Austrians, 84 Englishmen, and 49 Frenchmen. Several of the great German leaders were absent, notably Singer, Bebel, Kautsky, and Bernstein. The writer puts the number of members of the stable Socialist organisations at not more than three millions, but he allows that there are also vast numbers who go to Socialism as to an extreme formula of discontent.

ATTITUDE OF THE CO-OPERATIVE SOCIETIES.

After an instructive survey of the strength of the Socialist forces in the different countries of Europe, the writer, with the aid of the Socialist journals and the well-informed correspondents in the different Commissions, discusses the points decided by the Congress. The proceedings, which took place behind closed doors, were carried on in three languages, and each speech had to be translated. German preponderated. At Copenhagen there were no such excitements as at the three previous meetings at Paris, Amsterdam, and Stuttgart.

The first question was, What ought to be the relations between the Co-operative Societies and the Socialist Party? This was a French question, and the Commission, and afterwards the Congress, decided that co-operatives should be free to subscribe or not to subscribe to the funds of political parties, but they were counselled to establish intimate relations with the Party. As a matter of fact, the co-operatives of the working classes have too much influence to make it possible for the Socialist Congress to impose regulations on them.

DEFEAT OF THE CZECHS.

Another Commission examined once more the question of the relations which ought to exist between Syndicalists and Socialists, a question which

had been settled at Stuttgart, but which came up again now *à propos* of a quarrel in the Austrian Party, due to the rivalry of the Czechs and the Germans. The Czechs, it seems, had decided to form a special syndicalist organisation, maintaining that as the Czech Socialists are politically independent, they should also be syndically independent. The Austro-Germans protested against such syndicalist separation because it would cause separate national syndicates, hostile to each other, to be formed in every factory, etc.; and the Congress condemned the action of the Czechs.

THE QUESTION OF DISARMAMENT.

One of the aims of the International is the suppression of war, and consequently a discussion on the practical means of obtaining arbitration and disarmament formed an important part of the Congress. The German text of the question put before the Congress protested against the growing armaments and the financial embarrassments resulting from them and delaying social reform; it demanded arbitration, simultaneous disarmament, suppression of secret treaties, and an international guarantee of independence to all nations. It recalled the anti-military decision of the Stuttgart Congress, and confided to the International Socialist Bureau the duty of organising an understanding among the labour parties for a common action to prevent war. Ever since the International was founded there has been a struggle for hegemony, more or less dissimulated, between the Germans and the French. At Paris in 1900, and later at Amsterdam, the Germans had been successful, but at Stuttgart the French had their revenge. Now, again, the Germans had to give way.

A UNIVERSAL STRIKE PROPOSED.

Herr Lebedour, in the name of the Germans, insisted on the Stuttgart terms, "to stop war by every means," without specifying the means. M. Vaillant, the French delegate, and Mr. Keir Hardie then added their proposal of a general paralysis of the world by a universal strike. Thus the French and the English pretended to oblige the Germans to abandon their vague declaration at Stuttgart. M. Vandervelde, the President, said he would abstain so as not to embarrass the Germans, but that at heart he was with M. Vaillant and Mr. Keir Hardie. The Germans were then about to be defeated by the vote of the Congress, when their Austrian ally, Dr. Adler, came to their aid and proposed that the amendment should be returned to the International Bureau to be studied and inquired into. He had also managed to obtain the signature of Mr. Keir Hardie to his sub-amendment, the defection of Mr. Hardie compelled M. Vaillant to follow, and the Congress ratified unanimously the manœuvre of Dr. Adler.

Nevertheless M. Vaillant remained, according to the writer, the real victor, for the Germans had to consider the question of a universal strike in spite of themselves.

RECIPROCITY BETWEEN CANADA AND THE STATES.

A STEP TO ANGLO-AMERICAN REUNION.

IN the *Atlantic Monthly* for October Mr. H. M. Whitney pleads for greater freedom of trade between the Dominion and the Republic. He begins by a somewhat startling calculation as to the probable population of the United States fifty years hence. He says:—

It seems to me that for the next fifty years the population will increase in like ratio, in which case we shall have in 1920 a population of 110,000,000; 1930, 132,000,000; 1940, 158,000,000; 1950, 190,000,000; 1960, 228,000,000; and assuming thereafter for the next forty years an increase of one and a half per cent. a year, or fifteen per cent. every ten years, we should find ourselves at the end of the century with a population of 400,000,000.

This would give us in 1960 an average population of 75 persons to the square mile, not including Alaska, and in the year 2000 about 140 to the square mile. Considering that Germany, France, and England have now a population of 300 to the square mile, that Massachusetts already has a population of 367 per square mile, and that the states of New York and Pennsylvania have about 150 persons per square mile, there would seem to be plenty of room for even the larger population.

He says:—

The people of the United States are ambitious to trade over a large area. If they had part or lot in the trade affairs of the whole of the British Empire, it would be their interest to help maintain the Empire in its integrity. I believe that the beginning of this much-desired end is a trade alliance between the United States and the Dominion of Canada.

The establishment of friendly trade relations with Canada—and by friendly trade relations I mean trade that shall be as free and unrestricted between these two countries as that between the separate States of the United States—would lead to friendly social relations, and a bond of union would be woven between the United States, Canada, and the British Empire. The outcome might be an alliance for mutual protection which would have in it great possibilities of good for those immediately concerned, and perhaps for the whole human race.

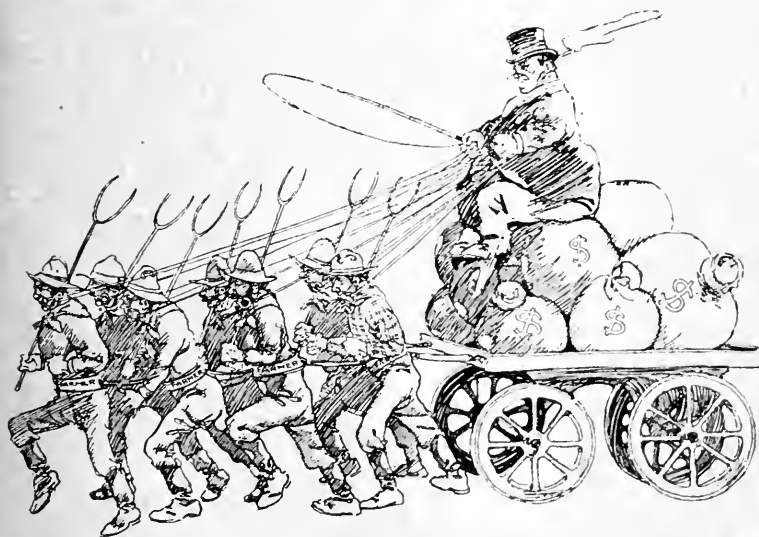
What might ultimately be the political effect of the establishment of friendly trade and social relations between the United States and Canada is a problem that had best be left to work itself out in the years to come. It is quite possible, indeed I think it quite likely, considering the number of questions of domestic and foreign policy which might arise under such a condition, that the two nations would in the end become politically one; but that would be a long way in the future, if it ever came to pass at all.

THE MORTAL PERIL OF PROTECTION.

IN the *Economic Journal* Professor L. Brentano shows how Malthus' doctrine cannot stand the light of our later experience. He shows that the casual relation between improved conditions of living and the height of the birth-rate is the very opposite to that advanced by Malthus. It is not the spread of an enlightened continence which is a *sine qua non* of the improvement of the working-classes, but such an improvement of circumstances is in itself a preliminary condition for the diminution in the number of births. There is therefore no occasion for the panic of over-population which Malthus called into being. The extraordinary increase of population of the last decades has been confined to Europe, to the nations of European descent, to India and Japan since these latter have become Europeanised. Outside the Europeanised area "the teaching of Malthus holds good without reserve." There, though the birth-rate is much higher than the European, the infant mortality is enormous, and wars and epidemics alone make room for a larger population. Prof. Brentano concludes with a significant warning:—

Although their birth-rate is much higher than that of European nations, their increase has been much slower—where, indeed, there has been any increase at all. Because they remained opposed to progress, Europe, with its smaller number of births, has progressed at their expense. Europe sent out her sons to produce on the soil of which the others had hitherto been masters what Europe needed in exchange for her own products. And what applies to the past applies equally to the present and future. It is only if a reactionary economic policy, which should aim at securing that every European country should, so far as possible, produce all the commodities which it required, were to gain the upper hand, that this would lead to a deterioration of the life of the European population, and, as experience shows, not to an increase in the birth-rate, but to a rise in the death-rate. Then they would be overpowered by the now uncivilised races, as the Roman Empire was overthrown by the barbarians.

Progress within Europeanised countries seems to Professor Brentano to resolve itself into a competition between the grave and the cradle. The more successfully civilisation cheats the grave of its victims, the less often does the cradle need to be filled in order to maintain a substantial increase in population.



Grain Growers' Guide.

[Winnipeg.]

The Canadian Manufacturer's Dream.

But the Canadian farmer scarcely appreciates the joke.

THE FINANCIAL SITUATION IN TURKEY.

AN INDICTMENT OF THE ADMINISTRATION.

To the first October number of *La Revue General* Cherif Pasha has contributed a second article on the Successors of Abdul Hamid.

LIVING ON LOANS.

While the previous article endeavoured to describe the anarchy created in the Ottoman Empire by the incapable and rapacious administration of the present Government, the present article deals with the financial question. For the best part of a century, the writer explains, Turkey has lived on loans, and the new régime continues that policy. Djavid Bey himself has admitted that the most serious plague of Turkey is the financial, and Zia Pasha told the writer that it was impossible to discover even approximately the amount of the Floating Debt on account of the muddle of the books relating to the subject. The Minister of Finance adopts loans as the easiest means of meeting deficits, and does not stop to consider the most rational or profitable method. As the Minister of the Interior appeases the discontent in Albania and elsewhere by killing his fellow-countrymen, the Minister of Finance and the Government are busy killing Turkish credit. But the members of the Committee of Union and Progress know very well that as soon as their incapacity is understood they will have to disappear. Meanwhile they live by expedients, and count on prolonging their days by the aid of the continued new loans which they are able to attract from other countries.

WHAT SHOULD BE DONE.

To restore peace to the country by the application of just laws and the suppression of martial law is the first thing to be done. None but productive loans should be contracted—that is, such as could be utilised for the awakening and development of the live forces of the Empire. The country is said to lack soldiers and routes, but the writer would leave aside the soldiers in order to concentrate on routes, railways, irrigation works, etc. Mesopotamia was once the granary of the world; why should it now be allowed to remain a desert? Adana was once the most fertile region in the Empire, but since the abominable massacres it has to fight famine, and taxes, and arrears of taxes, are still demanded from those who escaped massacre, but are in dread of dying of hunger. The cost of irrigation works would be trifling compared to the wealth to be derived from the country.

Among the many obstacles in the way of enterprise, the writer refers to the plan of constantly changing the staff of officials. There is great hesitation at Constantinople about making concessions, and when at last anything has been conceded, the terms imposed are usually ridiculous and such as cannot be accepted. Backsheesh still exists, and another vexatious matter is the passport nuisance to which foreigners are subjected.

DISMISS THE COMMITTEE OF UNION AND PROGRESS.

But the writer has faith in his countrymen, and says they still look forward to a brilliant future if only they could get honest and capable men into the Government with no other aim than the general welfare. Already there are hopeful signs of discontent with the Government, and especially its inspirers, the Committee of Union and Progress. Rebellion is brewing in Albania, Arabia, and other countries. In Albania, especially where the Committee has sown the wind, it is reaping the whirlwind, though the country has meanwhile been provisionally pacified by the mission of Mahmoud Chevet Pasha. The writer does not despair of one day witnessing an *entente* between Christians and Mussulmans in all parts of Turkey under the Ottoman flag, but this day cannot come till the Committee of Union and Progress, which is ruining the country morally and materially, has been got rid of.

HINTS FOR THE LONDON COUNTY COUNCIL.

THE *Twentieth Century Magazine* has an interesting section entitled "What Cities are Doing," by Gertrude L. Marvin. In the October issue she describes a practical method adopted by the New York City officials for the purpose of interesting and informing their taxpayers:—

New York City officials, under the leadership of the Board of Estimate, are actually going to try to show the public what becomes of its money after it is paid over in those inevitable taxes every year. They are planning an exhibit this month to illustrate their method of planning the budget, which amounted to 163,500,000 dollars this year. They will show how they economise in some directions, and why they decide on a larger outlay in others. The officials themselves are planning the exhibit on the principle that "nobody else can see so many interesting things in the work of public departments as can new officials who have just learned about these departments, or old division heads who have a new chance to make improvements."

The exhibit will be as practical and concrete as possible, taking up expenditures, and departments which come in close touch with the public and in which they are directly interested. Commissioner Tomkins' saving half a million on ferries and docks, and Commissioner Stover's plans for small playgrounds will be as graphically represented as possible. New possibilities of service to the public, requiring, of course, a larger outlay, such as the welfare nurses who go out into the homes of patients, and the dental clinic at Bellevue, will give people a new interest in the hospital work. Short-weight scales and measures, and "trade customs" that have been cheating the public will be demonstrated—baskets with false bottoms, pails with false sides, weights worn down, and other devices. Another way of cheating the public—former methods of buying supplies for the city—will also be shown up; the famous "6-cent valve wheel for \$1.50" will appear with other articles showing former and current prices, side by side.

An example of the improvement in the city's business methods is given in the matter of buying coal. Samples of the coal bought are sent to chemists, who determine its heat-giving qualities, and the city pays for the actual heat produced, not for the weight of coal bought, as coal varies so widely in its heat-giving qualities.

I HAVE to thank those of my Helpers who have answered my recent appeal for "Texts that Have Helped." The replies already to hand are exceedingly interesting and helpful.

THE CAREER OF CAVOUR.

BY A WHOLE-HEARTED ADMIRER.

THE other day in the dining-room of a Cabinet Minister a small company of statesmen and men of letters were engaged in an after-dinner discussion as to who was the greatest man that the nineteenth century ever produced. The Nestor of the party after some reflection declared that the palm must be given to Count Cavour, who achieved more with infinitely smaller means at his disposal than Bismarck himself. His work also had the immense advantage that it had not brought with it any hateful reaction in the direction of militarism and despotism.

With this discussion fresh in my mind I turned with great interest to the admirable article in the *Edinburgh Review* entitled "The Mind of Cavour." The author is a whole-hearted admirer of the great Italian statesman. He admits that his methods were often not strictly ethical, but he maintains a dangerous doctrine that men like Cavour have their own morality; with them it is not a question of right or wrong, but whether they can win through to their desire. Cavour's desire was the mental, social, and moral emancipation of millions of his fellow-creatures. He "won through" to that desire at the cost of everything he possessed, including his life, and therefore, the reviewer argues, he alone must be the judge of the means necessary for that supreme achievement.

CHILDHOOD AND YOUTH.

This is, however, by the way. Cavour was born on August 10th, 1810, and died at the age of fifty-one, having unified Italy. As a small boy he was slow at lessons, and -held study in horror when he was five; but after the age of ten he became the most studious youth, did not care for amusements, and concentrated himself upon mathematics. It was mathematics that formed his mind and taught him to think. He had little or no literary training, and although he liked Chateaubriand and liked sensational stories, he never told a story in his life, not even the simplest tale to amuse a child. Nevertheless, he possessed one of the most powerful creative imaginations that ever existed—the imagination of a man of science. His progress was rapid. At the age of eighteen his letters show that he had already the brain of a statesman. Spending a very short time in the army, he received his commission, and at the age of twenty-one began his apprenticeship to agriculture, which was his main occupation for the next fifteen years. At first he hardly knew a cabbage from a turnip, but in a couple of years he acquired complete mastery of the art and science of agriculture, and by his intuition and perseverance "changed the whole face of the estate." At sunrise he was at his work, undertaking the direct personal superintendence of everything on the estate, spending his spare time in the study of agricultural chemistry. During these fifteen years he frequently visited Turin, where he was a great friend of Comte d'Haussonville,

under whose influence he acquired a great admiration for the French intellect, its capacity for general ideas, and the deft elaboration of detail:—

His exertions at Leri were by no means limited to the management of his estates. Among the enterprises which he either initiated or developed were a railway company, a bank, a manufactory of chemicals, steam mills for grinding corn, and a line of steamboats on Lake Maggiore. In addition, he founded in 1842, in connection with Marchese Alfieri and other friends, the Agrarian Association of Piedmont. In spite of its innocent name, this association was strongly, and no doubt not unjustly, suspected by the Government. Many of Cavour's friends who formed part of it were in sympathy with his views.

DRIFTING TOWARDS POLITICS.

He was a Liberal, but he hated revolutions only a little less than he hated despotism, and to him politics was always a subordinate branch of sociology. In 1834 he visited Paris and London. During his stay in our country he managed thoroughly to study the question of pauperism in England, and on his return to Piedmont founded, with his friends, a number of infant asylums on the English plan. He was, however, compelled to desist from his philanthropy, and concentrated his efforts upon the Agrarian Society, which was regarded with great hostility. The Government was reactionary and clerical to an extent which compelled Cavour, although a believing and practising Catholic, to become the bitterest enemy of the Church.

In 1847 Cavour saw his opportunity in a popular outburst at Genoa for the purpose of formulating a demand for a Constitution. The advanced democrats were against him, but in the following year the King announced his intention of granting a Constitution, and Cavour was nominated as one of the members of the Royal Commission. In this year Cavour started a Liberal newspaper, in which he himself wrote most of the leading articles. At the beginning of 1848 he published an appeal to arms against the Austrians, but afterwards, when the Piedmontese were beaten, he devoted himself to throwing back the war current, and kept guard over the new-born Constitution. In March, 1849, the demand for war became too strong, and led to a crushing defeat, followed by the abdication of Charles Albert and the accession of Victor Emmanuel II., with whose reign Cavour's public career began. He first became a Cabinet Minister in 1850.

CAVOUR'S PRODIGIOUS LABOURS.

Cavour became Prime Minister, and he remained, with short intervals, at the head of affairs for the rest of his life. When one reflects on the work accomplished by Cavour during the eleven years which elapsed between his entering D'Azeglio's Cabinet as Minister of Agriculture and his death in 1861, one is amazed. His labours seem those of a mythological hero rather than those of a man. These labours fall naturally into two divisions: his home and his foreign policy; and his peculiar greatness lies in the fact that the success of the former produced the weapon which rendered the latter possible. In 1850 Piedmont was a ruined State, partly occupied by Austrian troops, with no commerce to speak of, and a disorganised financial system. At the Congress of Paris in 1856, which concluded peace between the Allies and Russia, Cavour, as

Sardinian representative, made himself and his country an important and, indirectly, the determining factor in European politics.

The rest of the article is the history of the foundation of modern Italy.

In 1853 Cavour obtained a compact majority, with which he passed the Rattazzi law, suppressing certain religious communities and applying their property to relieving the extreme poverty of the inferior secular clergy. The answer from Rome was the major excommunication of the King, Cavour, and all who voted for the law. The master-stroke of Cavour's genius, however, in the opinion of the reviewer, was inducing his Government to take part in the Crimean War.

In November, 1855, Victor Emmanuel, accompanied by Cavour, visited Paris and London. On that journey Cavour began to realise that Napoleon could be used for the realisation of his dreams. At the Congress that drew up the Treaty of Paris the Italian question was formally introduced, and although it was immediately vetoed by Austria, the name of Italy was for the first time inscribed in the public diplomatic records of Europe. From that time forthwith Cavour set himself steadily to work to bring about a war that would expel Austria from Italy. It was a policy of pin-pricks graduated with infinite skill. At first he looked to England for support, only to be undeceived. Then he decided he must rely upon the Revolutionists on the one hand and Napoleon on the other. To secure the support of Napoleon he married Princess Clotilde, Victor Emmanuel's daughter, to Jerome Napoleon, and promised the cession of Nice and Savoy to France. Cavour and La Farina founded between them a new revolutionary society which was to work at the undermining of all the thrones in Italy save one. In less than a year after his intervention with Napoleon he stung Austria into a declaration of war, which led to the Peace of Villafranca. Cavour's industry was amazing:—

During the war, in addition to being Prime Minister, Home Secretary, and Minister of Finance, he assumed as well the portfolio of War, abandoned for the moment by Lamarmora, who was in command, under the King, of the troops. He retained it, becoming in addition Minister of Marine during the Piedmontese advance in 1860 through the Papal States to meet the victorious Garibaldi. But work never frightened Cavour. He had a bed made up at the War Office, on which he slept for an hour or two when necessary. The work of the office went on day and night.

Eighteen months after Villafranca, delegates from the whole country, except Venice and Rome, assembled at Turin to take the oath of allegiance to Victor Emmanuel II., first King of United Italy. At the meeting of the first parliament of United Italy Cavour declared: "The star of Italy is Rome; that is our polar star. The Eternal City must be the capital of Italy. We are ready to proclaim freely throughout Italy the great principle of a free Church in a free State."

On June 6, 1861, after a week's illness, Cavour

died of fever. His brain was busy to the last, and despite his excommunication he received the last sacrament from Fra Giacomo, who for his action was afterwards suspended at Rome. With Cavour modern Italy lost her true founder. His was the brain that brought Italy to the front rank among the nations of Europe.

THE PSYCHOLOGY OF FELLOWSHIP.

"SIGHT, Sound, and Silence in Edinburgh" is the title of a striking paper by Mr. W. H. Findlay in the *London Quarterly Review*. He claims that the Edinburgh World Missionary Conference is to be classed with the works of God rather than the works of man, and amongst the Divine by-products he reckons the contribution that the Conference has made to the psychology of religious fellowship. He says the psychology of the solitary soul has been studied through all the Christian ages with minute analysis; far less attention has been paid to the spiritual potentialities and conditions of fellowship, the channels and modes of influence by which heart acts upon heart when Christians are gathered "with one accord in one place":—

For the unity realised at Edinburgh was no mere negative obliteration of dividing lines. It was more than homogeneity, more even than harmony. It was that positive drawing together in which spiritual currents flow from heart to heart and each receives blessing from around as well as from above; that mysterious articulation in which—in spite of whatever dogmas—the many members realise themselves One Body, and attain collective experiences and powers that are beyond the reach of the soul in isolation.

Contributory to this deep fellowship was the fact that in the Free Church Assembly Hall the people saw each other's faces rather than the backs of each other's heads.

THE SACRAMENT OF SILENCE.

He remarks that singing was used as a frequent exercise, and not as a formal opening and closing function. But:—

In the silences at Edinburgh that consummation of private devotion was attained with the overwhelming enhancement of a sense that a multitude of surrounding hearts were attaining it also. There was in such silences both an intense realisation of fellowship and an awe-inspiring sense of access to God that words of a spokesman or of a liturgy can seldom bring to pass.

From what Mr. Findlay says it seems that the Conference at Edinburgh had made collective proof of that "still communion which transcends the imperfect offices of prayer and praise." He advises that there should be introduced into our public devotions the element of united and directed silence.

A GENEROUS tribute is paid in the *Church Quarterly Review*, by Rev. H. L. Goudge, to Mr. Montefiore's view of the Synoptic Gospels. The writer closes by declaring, "We Christians have greatly sinned against the Jews. They need our Christ, and our Christ needs them." "He, like His Church, is not His full catholic Self without them."

WHO ARE THE THIEVES?

COUNT TOLSTOY'S DREAM.

IN the October *Forum* appears "A Dream," by Leo Tolstoy. In this "dream" he hears a friend object to the charge that, because certain peasants have been stealing oaks and hay, the immorality of our people is terrible, they have all become thieves. The friend says, "If they had taken not your oaks alone, but everything that is in this house, they would only have taken what is theirs; made by them and their brothers, but certainly not by you"—

But for ages you have been stealing from them, not oaks, but their lives, and the lives of their children, their womenfolk and their old men—who withered away before their time, only because they were deprived of the land God gave them in common with all men, and they were obliged to work for you.

All you live on—everything in this room, everything in this house, and in all your splendid cities, all your palaces, all your mad, literally mad, luxuries—has been made and is still continually being made, by them.

And they know this. They know that these parks of yours, and your race-horses, motor-cars, palaces, dainty dishes and finery, and all the nastiness and stupidity you call "science" and "art"—are purchased with the lives of their brothers and sisters. They know and cannot help knowing this. Then think what feelings these people would have toward you if they were like you!

Realise that they alone live; while you, with your Doumas, Ministries, Synods, Academies, Universities, Conservatories, Law Courts, armies, and all such stupidities and nastinesses, are but playing at life, and spoiling it for yourselves and others. They, the people, are alive. They are the tree, and you are harmful growths—fungi on the plant. Realise, then, all your insignificance and their grandeur! Understand your sin, and try to repent, and at all costs set the people free!

HIGH PRAISE FOR THE RUSSIAN PEASANT.

Reflecting on this dream, Tolstoy speaks up thus nobly for his fellow-countrymen. He says:—

The many millioned majority of Russian workmen who hold but little land and live—not the depraved, parasitic life of the slaveowners, but their own reasonable, hard-working lives—do not yield to those efforts, because for them the solution of the land question is not one of personal advantage, as it is regarded by all the different slaveowners of to-day. For the enormous majority of peasants, the solution of that problem is not arrived at by mutually contradictory economic theories that spring up to-day and to-morrow are forgotten, but is found in the one truth, which is realised by them and always has been and is realised by all reasonable men the world over—the truth that all men are brothers, and have therefore all an equal right to all the blessings of the world, and among the rest, to the most necessary of all rights, namely the equal right of all to the use of the land.

Living in this truth, an enormous majority of the peasants attach no importance to all the wretched measures adopted by the Government about this or that alteration of the laws of land-ownership, for they know that there is only one solution to the land question: the total abolition of private property in land, and of land-slavery. And knowing this, they quietly await their day, which sooner or later must come.

THE BROTHERHOOD OF RELIGIONS.

THEIR COMMON DENOMINATOR.

MRS. BESANT begins in the *Theosophist* for October the publication of a book in three parts on the subject of the Brotherhood of Religions. She says:—"The doctrines of the Universal Religion, incorporated in the several religions of the world are:—

The Unity of God—One Self-dependent Life.

The Manifestation of God in a universe under Three Aspects.

The Hierarchies of Spiritual Beings.

Incarnation of Spirit.

The Law of Causation.

The Three Worlds of Human Evolution.

The Brotherhood of Man.

These doctrines, in broad outline, without denominational and sectarian details—which necessarily differ—should be taught to all children, and should form part of every school and college curriculum. Denominational schools and colleges can, at their pleasure, add their own details for their own adherents, but the broad teachings, found in every faith, are a common possession, and are the only sure foundation for morality. They form Part I. of this book.

Judging from the Introduction, Mrs. Besant's idea is that they should form a text-book which could be used by men of all creeds and religions. She says:—

In all times throughout human history man has been searching for God, and the various Religions of the world are God's answer to the search, made through men in whom more of Himself was manifest than is the case in ordinary people. These men are variously called Prophets, Rshis, Divine Men, Sons of God, and they may be thought of as composing one great Spiritual Brotherhood of God-inspired men, the Guardians and Teachers of Humanity. We should think of all of them with reverence and admiration.

The time has come, she thinks, for the sifting out of what is universal from that which is local, and secondly she says:—

There are fundamental doctrines, symbols, rites, precepts, which are common to all, while the lesser variants are innumerable. It thus becomes possible to separate the essential from the non-essential, the permanent from the transitory, the universal from the local, and to find *quod semper, quod ubique, quod omnibus*. When this is done, we have a religious and moral teaching which may fearlessly be given to the young, on the testimony of the religious consciousness of humanity, as the expression of the facts concerning God, Man, and the Universe, borne witness to by the Elect of Humanity—the loftiest and purest human beings who have appeared in our Race—and capable of being reverified by all who reach a certain spiritual stage of evolution.

Part I. has already been described. Part II. contains brief statements of the special doctrines of the various religions, with their chief rites, written by their respective adherents. Part III. deals with Morals. The three parts will be issued and paged separately, so that members of any faith can, if they please, bind up the universal Parts I. and III. with their own special Part II. School books and catechisms may be based on the standard text-book, and used in denominational schools with the special Part II. or in undenominational without it.

WHY THE RUSSIAN REVOLUTION FAILED.

HON. MAURICE BARING discusses in the *Dublin Review* the causes of the failure of the Russian revolution. He does not spare the Intelligenzia, the class who aspired to lead. He says:—

We have before us the picture of a highly receptive educated middle-class, who are saturated with every kind of Western philosophic theory, who have no self-control, no discipline, and no sense of individual duty, who are despotic in character, and dogmatic in the way they take for granted an imported Atheism, stuffed full of theory, divorced from all kind of reality, extravagant in their sporadic excesses and their sporadic asceticism, without rudder and without aim, giving up all duties which lie near at hand to them, neglecting altogether the state of life into which they have been called, in order to devote themselves to an idol they have created and have called the People. What was the result? How could this group of morally maimed and crippled intellectuals act on the vast masses of the Russian peasantry?

They were totally out of touch with the people, who simply took the law into their own hands, and a wave of demoralisation and destruction passed throughout the land. This was not repudiated by the Intelligenzia. The writer concludes:—

The revolution did not fail to achieve the object it set out to accomplish because of any blow from without. It failed because it fell to pieces within; and the reason of this inward collapse was the nature and the conduct of its leaders, and of its rank and file, who were unable to win the support of the masses, and fatally destined first to estrange and finally to disgust public opinion, although this public opinion, driven by the unpopularity of the Government, had once received them with open arms, and had looked forward to their future activity with enthusiasm and hope.

POINTS FOR PRISON REFORM.

In the *Hibbert Journal* Mr. Thomas Holmes, secretary of the Howard Association, urges that there is too much indiscriminate and unnecessary gaoling. In England and Wales alone 100,000 persons are committed to prison every year because they cannot pay promptly fines that have been imposed for minor offences. If adequate time were given to pay the fine 40,000 first offenders would be kept out of prison every year, with a corresponding reduction in the number of second offenders in the following years. He also urges that the old law of restitution and reparation should be revived. The Probation Act empowers courts to order restitution for goods or money stolen up to the value of £10. But magistrates do not put this clause in force. For the first breach of honesty, restitution seems the most effective check. These two reforms alone, Mr. Holmes insists, would close half our prisons. Other reforms would then follow. Prisons would become hives of industry instead of castles of indolence. They would also become pathological and psychological observatories. In England and Wales alone one thousand prisoners have been classified during the last three years as feeble-minded, and every year four hundred others are added to the list, and besides one hundred and thirty-five prisoners in one year were classified insane. These feeble-minded ones should be cared

for and controlled, given as much happiness and work as possible, but no useless liberty, no opportunity of perpetuating their kind, no more prison. Tramps and loafers must be detained in some place where, if they will not work they shall not eat, but with no chance of a second generation. After these unfortunate classes have been properly cared for there will still be specialised prisons, but they must provide work demanding the use of muscles and fingers, opportunities for the use of brains, and some chance for the emotions of the heart to have play. Mr. Holmes regrets that Mr. Gladstone's Preventive Detention Act is limited to a sentence of preventive detention of ten years.

THE RAIN TREE OF PERU.

ACCORDING to a writer in *España Moderna*, Peru is wonderfully endowed by nature with useful plants and trees; it is the home of the tree called by the Indians *Tamaicaspi*, or the "rain tree."

This is a thick, leafy tree, endowed with the singular property of condensing the watery vapour suspended in the atmosphere and returning it in continuous and copious rain to such an extent that underneath the tree the water is deposited in large quantities. It is surprising to find that, in the dry season, when the rivers are low and the heat greatest, the quantity of condensed vapour reaches its maximum; at that time the water is precipitated all over the ground, falling in the shape of rain from the abundant foliage and trickling down the thick trunk.

The water coming from this wonderful tree runs over the land like tiny streams, partly filtering into the ground and fertilising it. If these streams were collected by means of ditches, etc., there would be a wealth of the precious liquid for irrigation purposes, especially in the period of great heat, when the rain tree produces the greatest quantity of water.

It has been estimated that during the summer season one of these trees produces about nine gallons of water every twenty-four hours, from which fact it is possible to calculate the number of trees to be planted in a given area of land for the purpose of securing full irrigation. In a square kilometre of land 10,000 trees can be planted, equal to twenty-five metres for each. This plantation will produce about 85,000 gallons of water daily, from which (allowing two-thirds for evaporation and filtering) there would flow on the surface somewhat less than 30,000 gallons.

These trees easily find their own nourishment, for the kind of soil is of little importance; their growth is rapid, and they are capable of resisting extreme variations of temperature.

THAT General Sherman was a teacher of history in Louisiana before the Civil War broke out is not generally known, but is brought into the light by Walter L. Fleming in the *Educational Review* for October.

ELECTORAL REFORM IN SWITZERLAND.

REFERENDUM ON PROPORTIONAL REPRESENTATION.

IN Switzerland an initiative proposing the adoption of Proportional Representation in the elections to the National Council (Chamber of Deputies) received last year nearly 143,000 signatures, and in the *Bibliothèque Universelle* for October M. Horace Micheli has an article on the subject.

PARTY BEFORE PRINCIPLE.

Recently when the question was discussed in the Federal Assembly the most noticeable feature about the debate, says the writer, was the extraordinary Conservatism of the Radical Party—the Party in power, be it noted, since 1848. Nearly all their arguments against the reform were essentially Conservative, and they sounded strange on the tongues of representatives of a party voluntarily pretending to be the incarnation of the ideas of progress. If the principle of Proportional Representation were to be adopted, the Radical Party feared being weakened; voting for it would be voting for their own fall, and they preferred the immediate interest of their party to a principle of justice. The partisans of the initiative maintained that Proportional Representation would not create divisions in the parties. In any case, by what right should parties demand to remain in the same position always? Must there be no evolution in politics? asks the writer. He argues that it is just one of the great advantages of proportional representation to permit and favour a transformation of parties and a normal evolution of the political life of the people.

THE STRENGTH OF PARTIES.

The Government in Switzerland cannot pass a single important law without the aid of one or other of the minorities, and one would think it would desire these parties to be fairly represented in the Chamber. The present National Council numbers 167 members, divided into four groups—the Radical Left with 105 Deputies, the Catholic Right with 34, the Liberal Centre with 16, and the Extreme Left consisting of 7 Socialists and 5 Democrats or Independents. Were Proportional Representation introduced, the Extreme Left would probably include 25 Deputies, the Catholic Right might be increased to 40, and there would be a considerable increase of the Liberal Centre, yet the Radical Party would still remain the most important compact group, against which it would be almost impossible to form a Parliamentary majority. The Radicals and the Liberals, however, prefer the present admittedly unjust system rather than to allow the Socialists to be represented in the legislative councils in numbers proportionate to their importance in the country.

Since the above article was written we learn that the proposal has been submitted to the vote of the whole Confederation and has been rejected.

SPECTATORSHIP OF GAMES.

A GREAT AND GROWING EVIL.

IN an article entitled "The Heart of Things," which Mr. Henry Leach contributes every month to *Chambers's Journal*, the writer draws attention to the growing evils of Spectatorship of Games.

COST OF WITNESSING FOOTBALL.

Each year the popularity of football increases, and it would now be difficult to discover any centre of population without its professional Association football organised by a limited company and attracting thousands of people to witness the matches. There are said to be ten times as many regular football spectators as there were ten years ago. At a recent match at Oldham there were nearly 40,000 spectators, who paid over £900 to witness a performance lasting an hour and a half. On the second Saturday of the present season, when the weather was still good for cycling, walking, etc., 230,000 spectators were in attendance upon only ten of the leading football games, shouting and shrieking while watching the evolutions of a number of men paid and specially trained for the purpose. In the newspapers headlines in much larger type than is vouchsafed to matters of high importance force upon us information relating to this business of sport. Here, says Mr. Leach, is a call for the consideration of a most serious matter, and he suggests the appointment of a Royal Commission to deal with it.

THE REMEDY.

Before this Commission evidence would be given to the effect that this spectatorship is good for the people who make it; that it is an innocent enjoyment (which perhaps could not be denied); that by keeping so many people out of doors it promotes health (which is doubtful, considering the conditions); and that it keeps them out of the public-houses (also a doubtful gain, since it draws them in for discussion before and after). It would be difficult for the advocates of spectatorship to prove that its popularity has led to any diminution in the consumption of ales and spirits among the working classes or any wiser application of the weekly wages of the worker. And the evil does not begin and end on Saturday afternoon; the subject fills the spectator's thoughts during most of the week, to the exclusion of other subjects. If they played, or if they had ever played, it would not be quite so bad; if the players belonged to their own place and were unpaid there would be more justification for it; and if there was no betting and gambling there would be less to urge against the system. To reduce it the writer suggests a heavy tax put on it, the money to be given to the cause of the Territorials!

THE importance of economics as part of the general training in the college course is well urged by H. R. Mussey in the *Educational Review* for October.

TRAINING FOR CITIZENSHIP.

LIVING FOR ONE'S COUNTRY.

In the *Parents' Review* for October some of the papers read at the summer Conference of the Parents' National Educational Union are printed. Among them are several dealing with Training for Citizenship.

THE LESSONS OF HISTORY.

Mr. Herbert Fisher takes for his subject History as a Training for Wise Citizenship. In the first place, history, he says, gives perspective; it teaches us the sobering lessons of proportion. Secondly, we may learn from history how things happen—not bundles of dry facts and dates with no relevance to human life. To make historical study of value the characters must be clothed with reality, the story must be made vivid or actual, the learner must be compelled to frame a judgment, to earn a prejudice or to form a friendship regarding men and things of the past. Thirdly, history teaches, or should teach, the lesson of public duty—not patriotism in the narrow and exclusive sense of that term, but in the larger sense, in which patriotism is understood to be a devotion to the highest forces making for the welfare of the State. This lesson is conveyed in three ways—by the deepening and multiplying of the imaginative appeals of the place in which we live, by the spectacle of great lives spent in the public service, and by the contemplation of the achievement of the State itself and of the place which it holds in the history of the world.

TEACHING SOCIAL SERVICE.

Another writer, the Rev. Percy Dearmer, writes of the training of children in social service. Why do the horrors and the miseries, widespread and appalling around us, and staining and disgracing our civilisation, exist? Could they not be reduced and gradually destroyed? They only continue because of ignorance. Very few people know the facts, and fewer still understand the remedies. What we have to teach our children is to give themselves in service to the community. The science of citizenship is the subject omitted from the school curriculum. A public-school boy may know something about Athens and about Rome, but what does he know of London or Manchester? In the case of the subject of intemperance the religious conscience has been stirred up. But why should the teaching stop there? We have to make our religious teaching sincere and practical about the duty to our neighbour, which involves also our duty to the State. Not only must our children be taught how their country is governed, but they must be taught the main facts about our present social evils, and must be shown the remedies.

THE CRY OF THE STREETS.

A third paper, entitled "The Run of the Streets," is contributed by Mr. Stephen Paget. Good Londoners are made, not born, he writes. Why is the

run of the streets good for children? Because streets are places where things happen which cannot happen at home. Only, to love London, children must be made to feel that London, and especially the streets, belongs to them. When they feel at home in the streets they will also begin to feel at home in the museums, picture-galleries, and churches, and realise that these institutions also belong to them.

But what have the streets of London to say to children? The chief use, the real purpose, of London is to teach them, not the past, but the present, answers Mr. Paget. London, to children, is present London. She gives them the freedom of the city that they may learn, in her streets, not history, but experience; she would have them decipher, not inscriptions, but lives. If crowds are unsafe for children, from the top of an omnibus they can observe all the fulness of the life of the streets—all occupations, classes, nations, and sorts and conditions of men; wealth and poverty, health and disease, happiness and misery, business and leisure. The run of the streets prepares the children to throw in their lot with the rest of us; it sets them wondering what they are here for.

IT IS A CRY FOR HELP.

The call of the streets is a cry for help, and the children, most of them, hear it. First, London makes them look; then she makes them think; last, she makes them help. That is not the most lasting sort of love, or the highest, which is brought out of the past, but that which is brought out by the present. It is good for our children to love her past, and, if they can, to imagine it, and it is good for them to enjoy her pleasures and her palaces. But while London is theirs to play with, she is also theirs to work for, and if their love for her is to last, they must add to their æsthetic delight practical sympathy with Londoners. They must pass judgment on the way London flatters the rich, and must help to repair the injuries she inflicts on the poor. We look to them to cover some few yards of the distance between Dives and Lazarus.

The *Journal of the African Society* for October contains a great amount of invaluable sociological material in the descriptions given of the Edo-speaking peoples of Nigeria, of the peoples occupying the Kwolla district in Northern Nigeria, of the races of German East Africa, and other African folk. Many curious customs are mentioned. The Montols keep a species of non-poisonous snake in and about their compound, living generally in the roofs of the small granaries and huts that make up the compound. They feed on small mammals, and so destroy the vermin which might eat the stored grain. It appears that the Wageia race, which goes almost entirely unclothed, are the most moral of all the tribes of this region, and are "simply angels of purity beside the decently-dressed Masia."

WHAT NIETZSCHE TEACHES.

BY MRS. HAVELOCK ELLIS.

In the *Forum* for October Mrs. Havelock Ellis publishes a very interesting article upon the famous German philosopher Nietzsche, of whom everyone has heard much and knows a little. Mrs. Ellis admires him with limitations. His views on women are enough to qualify the enthusiasm of any of the fairer sex. Here, for instance, are two specimens of them:—

"Everything in woman is a riddle," he says, "and everything in woman has one solution—pregnancy."

"Women always intrigue in secret against the higher souls of their husbands; they seek to cheat them out of the future for the sake of a painless and comfortable present." . . . "We think woman deep. Why? Because we never find any depth in her. Woman is not even shallow."

Nietzsche is best known by his doctrine of what Bernard Shaw calls the Superman:—

"Man," says Nietzsche, "is a connecting rope between the animal and the over-man, a rope over an abyss. What is great in man is that he is a bridge and not a goal; what can be loved in man is that he is a transit and an exit."

He has, however, his own code of ethics. Mrs. Ellis says:—

His cry to us is to get rid of fear, to face evil, to re-value it, and to re-value goodness. To do this we must get rid of cowardice and of half-gods.

According to Nietzsche's philosophy a man must never sacrifice the greater for the less, an eternal verity, a great human instinct, for a mere code, however noble that code may be.

On the whole Mrs. Ellis is disposed to admire him. She says:—

To study Nietzsche carefully is to get a virile, intellectual, masterful record of a distinctly modern individuality. Nietzsche is a tonic like quinine. There is no sedative quality in him. He braces and fortifies. As a protest against mere philanthropy and sentimental, theoretic love of one's neighbour, his philosophy has its value in an age somewhat given over to forced sacrifices for others as a liberation of one's own soul. "To many a man it is not right to give thy hand, but only thy paw, and I want thy paws to have claws," is quite wholesome advice to those who, again to use his own words, are not on their "guard against the assaults of their love. The lonesome one stretches out his hand too readily to him whom he encounters."

His denunciation of sympathy, his contempt for the desire to make others happy, naturally bring him into sharp antagonism with Christianity:—

But his attitude toward Christianity is the attitude of a man with a red-hot poker in his hand. He dares to ask the question, "Is man only a mistake of God, or God only a mistake of man?" He declares that six things have been spoilt through their misuse by the Church. First asceticism, then fasting, the cloister, the festival or orgy, our spontaneous self, and death.

But nowhere do we find anyone who magnifies so much the worship of suffering:—

Nietzsche protests against suffering as a punishment or as an atonement. He looks upon it as the most valuable and educative event which can come to us, a true gift of the gods, like love or death. And by pain he means not self-sought suffering, but the inevitable agony accompanying the great growths of each individual life. To shun suffering, according to Nietzsche, is to shun development and so the shorter way to the over-man. He looks upon pain as a tool or implement, also as the father of pleasure.

"Well-being, as you understand it, is certainly not a goal; it seems to us an end, a condition, which at once renders man

ludicrous and contemptible and makes his destruction desirable. The discipline of suffering, of great suffering, know ye not that it is only this discipline that has produced all the elevations of humanity hitherto?"

"Out of thy poisons thou hast brewed balsam for thyself; thou hast milked thy cow, affliction, and now thou drinkest the sweet milk of her udder."

WHO IS RUDOLPH EUCKEN,

AND WHAT IS HIS DOCTRINE?

At the late Church Congress in Cambridge no name was heard more frequently than that of Rudolph Eucken. But the man in the street has not as yet discovered that there ever was such a person as Eucken, whose name he first heard when, two years ago, he was awarded the Nobel Prize for literature. In the English-speaking world it appears that Professor Eucken's presentation of idealism is only beginning to be known.

In the *International Journal of Ethics* for October Mr. S. H. Mellone tells us that he is a Professor at Jena University, and that between 1879 and 1908 he wrote a great number of philosophical works which are surveyed in Mr. W. R. Boyce Gibson's book, "Rudolph Eucken's Philosophy of Life." Mr. Mellone thus summarises Eucken's general doctrine, remarking that "we find in him the best spirit of Fichte revived, with a wider and fuller conception of what is involved in the higher life of humanity and its relation to nature":—

Eucken's books are the most widely current philosophical writings of the time. (a) The only reality which can be grasped by the human mind must have the characteristics always found in our own conscious life: growth from within—spontaneous activity, leading to ever-expanding development. Man is creative, endowed by nature with the capacity of bringing forth, in continuous power of production, new forms of mental life. This alone gives the possibility of amelioration in human beings, the life of the individual undergoing perpetual renewal. (b) The fact that man is capable of rising above himself, of comparing himself with others, and of passing judgment on his own character, proves that he shares in a life which is not finite and individual, but infinite and universal. Hence men feel constrained to search for and realise truth in thinking—the source of all science and philosophy; they feel constrained to realise goodness in character and social conduct, and to seek for and delight in beauty in nature and in human life. (c) Man, therefore, while in part a continuation and portion of visible nature, at the same time manifests powers and purposes which point to forms of reality altogether different from visible and tangible things. As a spiritual being he is related to an unseen order, demanding his intelligent co-operation. The true home of his ideals is in the unseen world, where is the ground of all being and the ever-active source of spiritual life. In all high purposes man is attaching himself to the deepest reality and meaning of the world. (d) To be in a state of spiritual health a man must look on and up to purposes beyond the private individual self: to these purposes the centre of gravity of existence must be transferred. Then first begins the formation of a new and higher kind of inner life, the true spiritual life, bringing man into touch with the unseen. (e) Man, as creative, is summoned to act and decide for himself; he has to co-operate with the movement of the universe, and not merely arrange it in his thoughts. Where problems of the inner life are concerned truth is reached more by the vital energies welling up when the soul is concentrated on good purposes in life.

THE POSITION OF WOMEN

FOUR THOUSAND YEARS AGO.

In the *Englishwoman* for October Mrs. Hogg describes the position of women four millenniums ago in Egypt. She gathers her information from the walls of temples and tombs, sarcophagi, statues, scarabs. She says:—

The ladies of the land seem to have lived a life of ease and luxury. The decorations show them feasting and enjoying the dance and music, twining garlands of flowers, and examining each other's jewellery, while servants hover round to do their bidding. Women of whatever rank seem to have had little or nothing of what we call education. Boys were early put to school, where morals and manners seem to have taken a first place, though writing, spelling, arithmetic, and other subjects were taught, but there is no indication that there was any such provision for girls.

What is known of ancient Egyptian law leads to the conclusion that men and women were equal in the eyes of the law, married women owning and disposing of property as they wished; and right treatment of women was evidently one of the characteristics of a good ruler.

A noble named Ameni at Beni Hasan has left in a long account of his rule the following record:—

There was no poor man's daughter whom I wronged, there was no widow whom I oppressed, there was no (peasant) whom I repulsed, there was no shepherd whom I repelled . . . There was not a pauper around me, there was not a hungry man in my time. When years of famine came I ploughed all the fields of the Oryx nome, as far as its southern and its northern boundary, preserving its people alive, and furnishing its food so that there was none hungry therein. I gave to the widow as to her who had a husband: I did not exalt the great above the small.

Professions open to women there were none, unless it be the office of priestess. Mrs. Hogg concludes by saying: "All in all, the position of women in ancient Egypt seems in many respects comparable to that of women in England in the centuries preceding the nineteenth."

MAHOMET AND WOMEN.

In the *Englishwoman* for October, a Macedonian reports her interview with the daughter of a one-time Minister of Justice in Turkey. This Turkish lady said:—

"Certainly Mahomet chose all that was best in Judaism and Christianity and put it into the Koran." And that was her conclusion on every point—Mahomet was right; what Mahomet had done or said was well done and well said. "Only, alas! the Ulemas have changed the teaching of Mahomet; the Ulemas have made women cover their faces; in Turkestan, where the pure Turks live, women are still unveiled. Mahomet taught that women were exactly equal to men; in ancient times women ruled in Turkestan. This year there is to be a universal congress of all Mussulmans, Turks, Russians, Egyptians, Arabs, Indians, and Chinese, to be held in India, and one of the principal points of discussion will be certain six verses of the Koran relating to women, of which the exact translation has never been settled."

Asked what Turkish women wanted, she replied:—

"We want to be treated as persons and not as domestic animals; we want a place, and a suitable place, not a mere cage, in theatres and cafés and public conveyances; we want the place Mahomet gave us, equal to man; but it is not modern feminism that we wish for; we desire to remain in our homes and seek no part in public life."

The writer adds:—

I tried to get her to talk of the poor Turkish women, who excite my profoundest pity, working in the fields with their faces covered, but I could elicit no interest. As far as I can see, the wealthy Turkish ladies think only of their own class; the poor women are, indeed, but domestic animals and beasts of burden.

DIVORCE AND DISESTABLISHMENT.

THE *Church Quarterly Review* for October, discussing the Church Congress at Cambridge, closes with this ominous suggestion:—

At any time a cloud may arise no bigger than a man's hand to the eye, and yet be destined to break in all the fury of a mighty storm. Churchmen do not set the store they did on the Establishment, on the connection with the State; but, none the less, should Disestablishment come, it may well do so with something of the fury which has laid the Church in France low even to the dust. It is a danger we are bound to foresee not in any cowardly spirit of acquiescence but in one of preparation, of determination to avert it if possible, and to rise undaunted from the ruins should we suffer defeat. It may even be that when the Church is placed in opposition to the State and threatened with the loss of property and prestige, the catastrophe may be brought about because the English Church is resolved to stand or fall not on some point of discipline, but on the fundamentals of morality or faith. . . . It may be that it will be the part of the Church not only to stand up for national righteousness, but to suffer in its cause, and that the supreme test of its readiness to do so is when family life is threatened by legislation in obedience to a popular demand.

Nonconformists will probably smile at the idea that the Church of England, which began its separate existence from the Papacy on the occasion of the divorce of Catherine of Arragon, should cease to be "by law established" if in certain directions the divorce laws are altered.

The Future of Primitive Methodism.

In the October number of the *Holborn Review*, which is characterised by a very wide diversity of contact and vigour of utterance, Mr. J. G. Bowran writes a centenary paper on Primitive Methodism and the Future. He exclaims, "With such a past, we should have a future! Shame if we do not fling ourselves into the life of the hour, and help to make England the glory of the Kingdom of God in the world." "Many things," he says, "we may safely and gladly leave behind—idiosyncrasies of dress and custom, eccentricities of style and speech." But in their fundamental paradoxes, he argues, lies their future. He says, "We are communists and yet individualists; we are all evangelicals, and yet the freest of thinkers; we are pietists, and yet the homeliest of people." These have distinguished the body in its century of life. He closes by saying, "We mean to become increasingly indispensable."

MISS J. L. LATHAM, writing in *The East and the West* on Women's Education in India, urges that half a dozen of our best British educated women should be set down, with proper backing from home, at as many strategic centres.

ARE WE ROMANS AFTER ALL?

THE British race, with its new consciousness of Imperial dominion, might seem to resemble some parvenu, who, having made his millions, wishes to discover or invent a pedigree. The Anglo-Israelite would find proof that the people of this island are the descendants of the lost Ten Tribes of Israel. And here, in the *Canadian Magazine* for October, is Mr. Stuart Jenkins arguing to prove that we are the descendants of the ancient Romans! He quite naively explains how the thought arose. While in the British Museum, he was much impressed with the marked resemblance which the Roman busts exhibit to certain common types of English faces. He noted also that the same types are not to be found on the streets of Paris, or Marseilles, or Naples or Rome. Though to be found in New York, and even more common in Toronto, they are absolutely wanting in the French population of the province of Quebec. With this suggestion, he proceeds to rewrite the history of our island. The Roman occupation resulted, he says, in a fusion of the Romans with the native population, in which, after the long wars, women naturally predominated. He concludes that "by the beginning of the fifth century the people had become not only in name, but in speech and race, Roman." Of the legions kept in England the time-expired soldiers were encouraged to settle in the province, and if they had married their marriages were legalised. The Saxons, our hitherto putative fathers, are scouted by Mr. Jenkins as quite impossible progenitors of so imperial a race as ours. They lived in the country and exacted tribute, but never governed England in any real sense of the word. He proceeds:—

The Danes never governed England, nor for a hundred years did the Normans, who certainly never stamped on our speech its Latin characteristics. Whence then came the sturdy stock whose strength is vitally dominant in the English-speaking race to-day? Emerging in the bowmen who held the hill at Cressy, reaching the exuberance of youth after the reformation under Elizabeth, attaining to the full stature of manhood under Cromwell, are we to derive this potent strain from the sluggish Saxons?—Again I say, incredible!

Statesmen, orators and lawgivers; fighters, pioneers and nation builders, the Romans were the highest product of Aryan capacity, and it is not to be believed that they disappeared almost in a generation and left no trace behind. Hidden for a time they might be by the cloud of mediæval superstition, but that they survived, somewhere, is as certain as that one racehorse will transmit his qualities to another. Not one characteristic of them is exhibited by Latin Europe, sunk in the depths of superstition, and in the case of France plunged still deeper in an equally neurotic atheism. In them is found no trace of the steadfast, self-governing Roman. The German is still the Goth of Roman times, aloof and menacing. In Britain alone, well called the mother of nations since she is the daughter of so great a race, are found the characteristics of that mighty people whom no obstacle of nature or vagary of fate could hinder or subdue, and whose absolute sanity and unwavering purpose are the best guarantees we possess to-day of the ultimate development of the human race.

OUGHT WE TO SEND OUT PAID MISSIONARIES?

A REMARKABLE sign of the times is that in *The East and the West*, a quarterly review for the study of missionary problems, Mr. Leslie Johnston is allowed to raise this very revolutionary question. He says that as far as the history of missionary religions can be traced there is no parallel to the Christian missionary, supported by those from whom, and not to whom, he is sent. The "home base of missions" is a new thing in the world of religions. The Zoroastrians had no such arrangements, nor Buddhism, nor Mithraism. So also in the early days of Christianity. St. Paul never expected the Church at Antioch to support him on his missionary journeys. So with Islam. Even to-day there is no support or organisation of Mohammedan Missions from any home base. The self-supporting character of Christian propagandists is clearly observed practically until the Reformation. Only afterwards, inside and outside the Roman Catholic communion, began the system of supporting missionaries from home. The writer grants that the system was pretty well inevitable when it arose. But the reasons thus historically valid are, he thinks, hardly cogent for our day. The writer points to the severe handicapping of missionary enterprise by the difficulty of raising funds to support men abroad, and questions whether the present system is not rather likely to harm the missionary himself. He says it is questionable whether, until there has been established a local Christian congregation, there should be resident missionaries supported from the outside.

The writer declares that the most effective work that can be done in preaching Christianity, both at home and abroad, is that of so-called laymen, because not only more clearly disinterested, but also more directly in touch with practical needs and difficulties. Were the earlier method adopted the main part of missionary work would be done by civil servants, educationists, medical men, merchants, or men following other callings analogous to St. Paul's tent-making; and along with them men almost necessarily celibate, who could go from place to place preaching, living only on the support they might find wherever they might happen to be. Then when the evangelist, with his peripatetic preaching, and the resident Christian with his more permanent witness, had given rise to a Christian congregation, then it might support its own minister.

THE *Bulletin of the Pan-American Union*, as it is now called, devotes much space to a description of the Mexican centenary celebrations of last September. President Diaz, as the writer reminds us, is now eighty years of age. One feature of the centennial celebrations was an historical pageant in which Cortés and Montezuma rode, and which, judging from the pictures, must have been a fine sight. Another article deals with the Lakes of Guatemala, with some beautiful illustrations.

NOVELIST PLAYWRIGHTS.

J. M. BARRIE AND A. E. W. MASON.

THE *Bookman* for October is an autumn double number, and its contents include two articles on Mr. J. M. Barrie and one on Mr. A. E. W. Mason.

MR. BARRIE AND THE PLAYWRIGHT.

Mr. Granville Barker, who writes on Mr. Barrie as a dramatist, says the plays are inimitable, but he doubts whether the legacy of Mr. Barrie's influence will be a great one. The two dramatists who express themselves most individually in their plays are Mr. Barrie and Mr. Bernard Shaw; it is the peculiar distinction of their work. In his article Mr. Barker admits a tendency to insist upon the technical excellence of Mr. Barrie's plays, not only because he takes a natural interest in it, but because people are inclined to believe that with such a genius as Mr. Barrie's inspiration is all.

MORAL PURPOSE IN ART.

Mr. Barrie's first success was "Walker, London"; then came "The Professor's Love Story," which, according to Mr. Barker, was about as cynically bad a play as any man of its author's calibre could expect to write. "The Little Minister" is described as an uninspired, rather cheapened version of his book. Then, however, came the change. Mr. Barrie had casually taken hold of the theatre; the theatre was now seriously to take hold of him. Next came "The Wedding Guest," "Quality Street," "The Admirable Crichton," "Little Mary," and other plays, among which "Peter Pan" must not be overlooked. Though Mr. Barker enjoys the distinction of being probably the only playgoer who has not seen "Peter Pan," he thinks that in this piece the author is most himself, most at his dramatic ease, since he is most able in it to treat the theatre as a gigantic plaything. Mr. Barker praises enthusiastically "The Twelve-Pound Look." Apart from its technical excellence, he notes the marvellous ease with which every effect is made, and says the temper of the thing is so fine. As to moral purpose in art, he asks, can any woman of spirit walk out of the theatre after seeing this play without feeling an inch taller? If that is not a high artistic achievement, he does not know what is.

The article on Mr. Barrie's books has been contributed by Dr. James Moffatt. "The Thrums" sketches, he says, are masterpieces of their class, and have their niche as secure as "Cranford."

MR. A. E. W. MASON.

In the same number of the *Bookman* Mr. A. St. John Adcock has an article on Mr. A. E. W. Mason. At Oxford Mr. Mason showed a strong predilection for the drama, and was one of the University's amateur actors. Later, he took to the stage in earnest, and toured the provinces with the Benson Company and the Compton Comedy Company, and played in London in "Arms and the Man." About fifteen years ago he entered on his career as a novelist. The people did not rise to his

first novel, but a year later "The Courtship of Morrice Buckler" very soon became the book of the day. Other stories have followed in quick succession, and Mr. Mason has been fortunate in retaining his popularity. According to the writer, this is in a great measure due to the fact that the novelist has grown up with his readers. He has gone on with a broadening vision of life, a steadily ripening knowledge of the world, and sympathy with human character. Since he gave up acting he has also written several plays, and in 1906 he entered the world of politics and was elected M.P. for Coventry. Fortunately for literature, he declined to offer himself as a candidate again at the last General Election.

FOGAZZARO AND HIS NEW NOVEL.

VERY soon Antonio Fogazzaro will publish a new novel, and an English version will appear at the same time. The October number of the *Bookman* gives some particulars of the novelist and his book.

The valley of the Astico has long been dear to the life and art of Fogazzaro, says the writer. In the Villa Valmarana he passed many summers, and the whole district is peopled with the creatures of his imagination, the people in his books. On the death of his mother-in-law, however, the villa passed to other heirs, and as he could not bring himself to leave the district, he has built himself a villa in the same valley. The villa, which he has called La Montinana, is the scene of the new novel. While it was building he peopled it with the men and women of the book, and as the novel grew the villa grew, so that the new place is already filled with memories and incidents. The new novel, says Fogazzaro, is a mixture of comedy and drama; there is laughter and passion. It is largely a passion drama embroidered on a canvas of various religious attitudes. To some extent it is the complement of "The Saint," for it is intended to explain more clearly the idea which was perhaps not wholly understood in the earlier novel; it maintains the necessity of exercising a strong religious action, chiefly in the moral sense.

HIS METHOD OF WORK.

When Fogazzaro is at work on a novel he is at work by five in the morning, and is said to continue till ten at night. Having begun, he is anxious to get his book finished, and to feel that he may breathe freely again. His method is to make rapid and brief incidental notes; then he prepares a full scheme, which he modifies during the progress of the story, more particularly as regards the personalities of the protagonists. He rarely makes any alterations in his secondary characters, for these are almost invariably observed from life, whereas the leading characters are always invented. He revises, recasts, and rewrites largely. When "Leila" was finished he started corrections, and in this book did more of that sort of work than in any other of his novels. The final revision and rewriting occupied about three months.

NAPOLEON AND HIS PHYSICIANS.

THE FINAL PHASE.

In the British Museum there exists a number of papers of Sir Hudson Lowe's, and included amongst them is a journal kept by the Governor of St. Helena during the last five weeks of Napoleon's life, which has never been published. In the *Revue de Paris* of October 15th M. Paul Frémeaux publishes in French some extracts from this document. M. Frémeaux is struck by "the literary indigence, the primitive syntax, and the poor vocabulary" of the Governor of St. Helena.

From the second year of his captivity in the island Napoleon seems to have been liable to severe attacks of illness. The climate did not suit him, and the sedentary life ruined his constitution. During the greater part of the year neither sun nor moon was to be seen, and the frequent rains, fog and damp made it impossible for him to take exercise. The doctors who visited him diagnosed a liver affection—a common trouble in St. Helena—but neither Sir Hudson Lowe nor the British Cabinet would recognise it, nor would they admit that "General Bonaparte," as they always called him, was ill at all. In September, 1819, however, Napoleon was allowed to summon Dr. Antommarchi, a Frenchman. He, too, believed that Napoleon was only feigning illness in order to obtain some amelioration in his treatment or a change of residence. A year later Napoleon's health became much worse, and Antommarchi was obliged to admit that something was wrong; yet he was continually absent from Longwood, and whenever a crisis occurred he was seldom at his post. Finally, Napoleon was with difficulty prevailed upon to see Dr. Arnott, just five weeks before his death, and it is the daily reports of this doctor which Lowe embodied in the journal preserved in the British Museum. It is strange that such an important historical document should only now be published for the first time.

The entries in the journal read heartless and unsympathetic to-day. Everyone knows that the cause of Napoleon's intense suffering was cancer in the stomach. Dr. Arnott's opinion for three or four weeks after his arrival on the scene was that Napoleon was in no immediate danger. He regarded the malady rather as mental than physical, and he assured the Governor that he was unable to discover any organic disease. Judging by the symptoms, Napoleon was suffering from hypochondria! By April 28th, however, he was obliged to admit that Napoleon's condition was serious. Lowe offered the services of other doctors, but Napoleon declined, saying that he knew he was dying. Finally, on May 5th, five weeks after Arnott's arrival, the Governor, who, with the doctors, had stupidly or deliberately refused to believe in the sufferings of the Emperor, ended his journal with the announcement that "General Bonaparte" had just died.

EXPLORING THE SOUTH POLE.

THE SECOND CHARCOT EXPEDITION.

LONG ago the imagination of Edgar Allan Poe discovered the South Pole—in his book recounting the remarkable adventures of Pym. Poe's hero discovered in the southernmost point of the earth a new continent and large islands, he came across a strange race of people, and, most wonderful of all, found it get warmer and warmer the nearer his ship approached the Pole. But, according to the pioneers of science, the reality is very different, says a writer in the German *Arena* for October, there being no such thing as a large new continent, only small bits of land of volcanic nature and endless ice.

The writer gives a few details concerning the recent French expedition of Dr. Jean Charcot, which returned in June. Dr. Charcot, he says, has discovered another piece of territory, a strip of land lying far eastward of King Edward VII. Land, discovered in 1902 by Captain Scott. Between King Edward VII. Land and Emperor Alexander I. Land (the latter discovered by Charcot on his previous expedition) lies a territory of considerable extent not yet trodden by human foot, because the great masses of ice have always made it impossible for any scientific expedition to feel sure of being able to return to any of the already known points. Captain Cook was driven back in 1774, and in 1821 Beilingshausen failed to reach a higher latitude than his predecessors. Biscoe in 1832, Gerlache in 1898, and Lecoq in the following year, followed. Then came the first Charcot Expedition in 1905, the great success of which consisted in the exploration of the coast of Graham Land. This territory lies to the south of the South Shetland Isles, and is perhaps a part of the anticipated new continent; yet it lies farther from the South Pole than South Victoria or King Edward VII. Land, territories more thoroughly explored by Scott and Shackleton.

As the results of the last Charcot Expedition we learn that very probably the coast of Graham Land is connected with Alexander I. Land, a strip of which we have hitherto had only very meagre knowledge. Dr. Charcot has, in fact, discovered east of Alexander I. Land and west of King Edward VII. Land new territories, though he was only able to reach the seventieth degree of latitude. His difficulties have been indescribable; he met with the greatest hindrances in the form of rocks and icebergs, and scarcely a spot for shelter was obtainable or a landing place possible.

La Paix par Le Droit for August-September contained a report of the Peace Conference at Stockholm, and a cantata, entitled "La Paix," composed by M. Passy.

THE GREAT VICEROY OF INDIA.

THE REIGN OF LORD MINTO.

"LORD MINTO'S Viceroyalty" is the subject of an elaborate and, on the whole, a eulogistic article of thirty-eight pages in the *Edinburgh Review* for October. The author writes as one having authority, and is evidently in close touch, if not entire agreement, with the powers that be at the India Office. He maintains that Lord Minto has initiated organic constitutional changes of far greater moment than any of the administrative reforms carried out by Lord Curzon. After describing the evidences of revolutionary discontent, the reviewer discusses its causes, and admits that English education may confidently be accepted as the principal cause of the unrest. But he thinks that we do not need to seek for discontent among graduates who cannot obtain employment. He does not think the educated proletariat is as grim a reality as it is in Russia; neither does he think that there is much decline of sympathy between the Anglo-Indians and the natives—it is an old complaint, dating as far back as 1853; neither does he agree that the unrest is distinctly a Brahmin movement.

He describes the measures taken by Lord Minto for coping with the unrest. There are the two Press Acts, the Seditious Meetings Act, and the Explosive Substances Act. But while the Government of India have taken these measures against sedition, they have not failed to recognise that the problem of its suppression is ultimately one of good local administration. Repression may be necessary, but reform is necessary, and the reviewer credits Lord Minto, rather than Lord Morley, with the reform. In August, 1906, more than a year before the first anarchical outrage occurred, Lord Minto wrote the Minute initiating the reforms that would make his Viceroyalty one of the most memorable epochs in the history of British India. In February, 1906, Lord Morley had made a speech deprecating the reforms, but six months later he showed signs of becoming a convert to Lord Minto's views.

The reviewer then proceeds to describe in detail the nature of Lord Minto's reforms, which he considers are good in themselves and have been justified by the results. The concluding part of the article is devoted to the description of other measures of Lord Minto's administration, and lead up to the following tribute to Lord Morley and to Lord Minto:—

It is, however, almost impossible to overrate the value of Lord Morley's presence at the India Office during the time of trouble and change. It is not the exaggerated language of compliment to assert that there is no other statesman in the Liberal Party who possesses in an equal degree the reputation and character that would have enabled him to withstand, amid the indifference of his own regular supporters, the clamorous demands for weak concessions to sedition and disastrous interference with those who were striving to suppress lawlessness and disorder. When need arose he has not failed to settle the old quarrel between speculation and practice, and thereby he has shown a strength of character worthy alike of his high office and of his own great tradition. He has, too, made it abundantly clear

that there has, throughout this trying period, been a steady flow of sympathy between himself and the Viceroy. The "note" of Lord Minto's administration has been a sincere belief in the loyalty and good sense of the people. Though outrage has succeeded outrage he has never allowed his perspective to be distorted nor lost the sense of proportion. That is a fine achievement, highly creditable to his statesmanship and character and of supreme benefit both to India and to England.

A COMMON LANGUAGE FOR INDIA.

THIS problem is discussed in the September *Hindustan Review* by Mr. S. C. Mitra, some time Judge of the Calcutta High Court. He revels in the thought of a uniform script and a common language for the whole of the Indian people. He declares that modern India cannot either go back to Sanscrit or adopt a language like English, unsuited to its spirit and genius. He declares that such a common language would have a glorious future, and "would shine far more brilliantly than any of the languages of enlightened Europe." "With the sweet and flexible Sanscrit at its base a common Indian language capable of easy comprehension, easy utterance, and easy composition by the millions of India cannot but have a literature soaring far above the literature of all the other languages of the world." He then goes on to declare that the dialects of the different provinces of India, at least of Northern and Western India, do not materially differ from one another. If a common script were adopted they would be seen to be essentially the same. Their differences are not greater than those between English, Scotch, Irish and Welsh, or the Ionian and Dorian of the ancient Greek. He urges that intercommunication in any one or more of the Indian dialects would open up the path of a common language. He closes in words that have a ring of menace in them: "The use of the English by the English-knowing Indians as a means of intercommunication is a bar to nature, and the sooner that bar is removed the better for the Indian people."

Joshua Commanding the Sun.

MR. E. W. MAUNDER, of the Royal Observatory, Greenwich, in the *Expositor*, comes to the rescue of the story of the sun standing still upon Gibeon and the moon in the valley of Ajalon. He gathers from it that at the noon of a hot day in the middle of summer the Hebrew captain found his task was only half done, and his men were exhausted by the heat. In this emergency he commanded the sun to be silent—that is, to forbear from its fierceness. His command was answered, for the hailstorm which caught the Amorites was accompanied by a complete clouding of the sun and a great lowering of the temperature. Refreshed by the sudden coolness, the Israelites covered in seven hours a distance which would have ordinarily been the work of an entire day.

HOME RULE: DEVOLUTION OR FEDERATION.

PROFESSOR J. H. MORGAN in the *Nineteenth Century* for November lifts up his voice decidedly against any scheme of Imperial Federation. The British Empire, he truly says, is not an Empire in any true sense of the word :—

It is an Empire without an Imperial citizenship, without Imperial taxation, without an Imperial Court of Appeal ; a union of communities in every degree of political status, from the Crown Colony of Gibraltar up to the Federal Commonwealth of Australia ; an Empire in which a citizen in one part of it is an alien in another part ; an Empire in which one Colony may be bound by commercial treaties to a foreign State without binding the others ; an Empire in which a British subject may be prevented by industrial and immigrant legislation from landing on British territory ; an Empire in which even the law of treason varies with the *lex loci*, and the superb writ of Habeas-Corpus itself has lost its Imperial character.

Devolution he thinks is easy. Federation is impossible. He says :—

Devolution within these islands is possible—though the problems of central and local finance which it will raise will be anything but simple—and it might be effected without any serious changes in the constitution ; but the moment the larger question of Imperial Federation is opened up we shall find ourselves beset with difficulties, political, legal and economic, such as are likely to prove insuperable. It is too late. To make of our *Staatenbund* a *Bundesstaat* is beyond our powers. Colonies whose executives enjoy the prerogative in all its potency, whose Legislatures have been declared practically sovereign, will not surrender their habitual autonomy. Having begun by devolving, it is too late to think of federating.

Mr. Ian Malcolm in the same review, writing on "Home Rule All Round," says :—

Speaking for myself alone, I should be sorry indeed to slam the door on some system of sane devolution of local matters to local bodies throughout the United Kingdom, for I conceive that under the present system they are managed with hideous inefficiency and expense at Westminster. To provincial parliaments there are obvious, and perhaps insurmountable, difficulties on the grounds of finance and—in the case of Ireland—of deep-seated antagonism between North and South.

HAS IRELAND GROWN CONSERVATIVE?

In the October *Forum* Mr. James Boyle presents what he calls the new Irish outlook. He declares that the instincts of the Catholic Irish when they are fairly treated are naturally Conservative rather than Radical. There is a new Ireland to-day, mainly the creation of the recent Land Acts, and the Land Purchase Act was the work of a Conservative Government. He says : "There is little doubt that the bulk of the Irish people are in active sympathy with the Conservative programme of Tariff Reform, which is the British name for moderate Protection." The Irish people intensely dislike and fear the advancing English, Scotch, and Welsh Socialism. In education the Catholic Church is denominationalist, and so are the Conservatives ; whereas the Liberals are Secularists. The Conservatives stand for peasant proprietorship, as against the tenancy and State ownership of land favoured by the Liberals. In the greatest political and economic issue of modern times, that of individualism *versus* collectivism, the Irish people

will be drawn away from the Liberal and towards the Conservative Party. He closes by saying that it would be one of the greatest ironies of history if just when the English people were getting ready to grant Home Rule, the Irish people ceased demanding it.

IN DEFENCE OF THE FEATHER TRADE.

MR. C. F. DOWNHAM, of the firm of Sciana and Co., publishes in the November *National Review* the first intelligible statement of the case in favour of allowing ladies to wear egret and bird of paradise plumes. Hitherto, in common with the general public, I have believed that many of the rarest and most beautiful of tropical birds were being exterminated in order to enable women to bedeck their hats with their plumes. Now, after reading Mr. Downham's paper, I see for the first time the other side of the case, and without deciding definitely on the matter I hold my judgment in suspense. What weighs with me most is the case of the Indian green parrot. The Indian Government some time ago, being moved thereto by the benevolent people in this country, prohibited the export of the skins of green parrots, of which from 250,000 to 500,000 used to be sent to England every year. Now there are millions of green parrots in India who prey upon the crops of the agriculturists as sparrows do upon our farms. The necessity of killing them is recognised by the Government, and they are killed in self-defence by the agriculturist. It does not appear that any more were killed before the interdict on the exportation of their skins than are being killed to-day. Only whereas in former days the ryot was able to make a few annas by selling the skin of the depredator, he now lets the bird rot where it falls. Thus, as Mr. Downham says, we have increased poverty without saving parrots.

The case of the plumes of the egret is usually regarded as the strongest count in the indictment against the feather trade. But on this head also Mr. Downham has a good deal to say for himself. Half the egret plumes, he maintains, are moulted feathers, and the value of the trade in egret plumes is so great that landowners in Venezuela and elsewhere in South America have taken to strictly preserving heronries on their estates where the birds can breed undisturbed. The multiplication of ostriches created by the demand for their feathers is another instance of the way in which if the feather trade destroys with one hand it multiplies and increases with the other.

Mr. Downham can fairly claim to have proved one part of the case, viz., that the chief agent in exterminating birds is not feather-hunting, but the spread of colonisation and agriculture.

Mr. Downham's paper, although it sometimes seems to try to prove too much, is an interesting and valuable contribution to the discussion, which hitherto has been very one-sided. What seems to be needed most is an international agreement for a close time for all useful and beautiful birds and animals.

TSAR FERDINAND OF BULGARIA.

MISS EDITH SELLERS is developing in these later years a capacity for saying excessively aggravating things in an extremely clever manner. The other month my notice of her somewhat severe description of the Swiss Republic brought down upon my devoted head a shower of indignant protests from Swiss patriots. This month in the *Fortnightly Review* she once more exhibits a marvellous capacity for saying sarcastic things in a somewhat feline way in her article on Ferdinand of Bulgaria. She evidently regards him with an intense dislike, and the picture which she gives of him from his birth is anything but flattering to the new-made Tsar.

THE GIPSY'S PREDICTION.

It seems that Princess Clementine, the cleverest woman in Europe, had been told by a gipsy years before Ferdinand's birth that a son of hers would wear a crown, hence she brought him up and had him educated precisely as if he were an heir-apparent. By the time he was twenty his education was complete, and Machiavelli's own "Prince" was as nothing to him. He could flatter and he could cajole; he could backbite too with curious skill, tearing reputations to rags. His mother looked upon him as a sort of paragon, and was immensely proud of him. She taught him many languages, for the gipsy had not given them any clue as to the nation over which he was destined to reign.

From twenty to twenty-six years old he travelled through Europe again and again seeking a crown, studying the relative stability of thrones, the popularity or unpopularity of reigning dynasties. He has no taste for soldiering. He is essentially a nervous man, always suffering more or less from neurasthenia. He hates riding, and owing to some little physical defect is always in dread when on horseback.

HOW HE WON A CROWN.

When Alexander of Bulgaria was kidnapped, Prince Ferdinand sent an agent to Sofia to push his claims for the vacant throne. That special friend who understood the Bulgarians told them that Ferdinand was the very Prince they wanted, not only because he had many virtues, and still more talents, but because he was rich. They sent a deputation to Ebenthal to offer him the Bulgarian crown. The deputies were much disgusted to find a mere weakling, better fitted to lie on a sofa than to mount a horse, so delicate and nervous. He stood with trembling hands, twirling the rings on his fingers. Nevertheless, they offered him the crown, and though he accepted it he declared he would not go to Bulgaria until he had the consent of the Powers; this he declared again and again quite solemnly. He swore, indeed, by all his gods that he would never even glance across the Bulgarian frontier without their consent. Then, one fine day the Bulgarians gave him a hint that unless

he went, and at once, the crown would be given to another. Thereupon he broke all his promises, gave the lie to all his protests. Of course, says Miss Sellers, from the very highest motives.

GETTING RID OF STAMBULOFF.

When he got to Sofia he found he had a master in Stambuloff, an innkeeper's son, who treated him as if he were a mere puppet. This he bitterly resented, but he found consolation in organising the Court on strict Hapsburg-cum-Bourbon lines. He also organised a secret intelligence department for the purpose of collecting information as to the characters and past lives of all the chief politicians in Bulgaria. He kept spies upon his Ministers and prepared for vengeance. The Princess secured him a bride in the daughter of the Duke of Parma, and the bride brought him in due course a son, which by the marriage contract had to be brought up as a Catholic.

He had always intrigued against Stambuloff, but he now began to thwart him openly, and at last finally declared that his conduct was infamous. "Henceforth I mean to govern as well as to rule," Ferdinand declared, and popular rumour credited him with the arranging of the murder of Stambuloff. That he approved of the murder, if he did not actually order it, is believed by everyone. Even the *Berliner Vossische Zeitung* remarked that, "If any ordinary citizen of any State had been so incriminated as Prince Ferdinand had been, the man would have been arrested." One of Stambuloff's hands is still preserved as a sacred relic by his widow in his old home in Sofia. It is to be buried the day his murder is avenged.

"CONVERTING" HIS HEIR.

The Prince was all the time compassing heaven and earth in order to secure the friendship of Russia. He had promised his wife in the marriage contract that the children should be brought up as Roman Catholics, but Russia would never forgive Bulgaria unless the heir to the throne was converted to the orthodox faith. Prince Ferdinand protested vehemently that it was impossible, and then as usual consented. He went to the Pope to try to get his approval. When he entered the Pope's presence he held his head high and seemed well-satisfied, and smiled as one sure of his welcome. But when he left the Vatican a very few minutes later he looked uncommonly like a whipped dog.

The Princess refused to consent to the conversion, and departed from Bulgaria taking with her her youngest son:—

The conversion took place during her absence, in February, 1896. Baby Boris, in his little white coat all covered with orders, was taken to the Cathedral in state, and seated all alone on a high throne, from which he scared the crowd around him with evident amusement. The ceremony was too long for his taste, however, and before his conversion was complete he began to cry piteously. Prince Oukhtomsky, the Tsar's great friend,

promptly dubbed the conversion "a mockery, a blasphemy, and a political trick," and such it was undoubtedly; still, it served its purpose.

"TSARVENU."

No sooner was Prince Ferdinand recognised as Prince than he tried to make himself a King. He schemed and he intrigued until he finally became very unpopular at home. The whole country was seething



[Pasquino.]

[Turin.]

Toy Kings.

FERDINAND: "It is a grand thing, my dear Nikita, to be Tsar of Bulgaria and King of Montenegro! Just see how the other nations are watching us."

with sedition when Petkoff came to his aid. In 1907 his mother died, and three weeks later M. Petkoff was murdered. In 1908 he joined hands with the Archduke Prince Ferdinand, and then offended him by stealing a march upon him by declaring the Independence of Bulgaria before it was arranged.

What kind of man is he? she asks in conclusion. In Montenegro and Serbia he is thought to be extremely clever:—

On the contrary, in Vienna he is regarded as a second-rate man, one whose chief claim to intelligence lies in the fact that, as a rule, he does what the first-rate tell him to do. And much the same opinion concerning him seems to prevail in Constantinople. Whether the Montenegrins or the Austrians, the Servians or the Turks, are the better judges of his character, we shall probably soon have proof.

WEALTH ENTERING CANADA.

THE great Canadian wheat harvest is described in the *World's Work* for November by Mr. Frederick A. Talbot. He mentions many interesting facts concerning the American rush north. He tells of one American farmer in Kansas who sold out his farm of 5,000 acres at £30 per acre. He then went up into Canada and bought a farm of 5,000 acres at £4 per acre, taking his own implements with him. He broke the ground and sowed flax and grain. In the first year he had more than recouped, from the sale of his crops, his original outlay per acre for the land. Instances such as these are more the rule than the exception, and are drawing an enormous crowd of settlers from the States:—

Indeed, the emigration from the States has assumed such proportions that it is now occupying the attention of the Government, for it is at last realised that the vital strength of the Republic is being sapped—the men who built up the country, set it on the road to prosperity, and contributed to its great wealth—to the advantage of the Dominion. It is estimated that during the last five years 314,520 farmers have shaken the dust of the States from their feet, and have settled in Canada. The financial drain that this is imposing upon the neighbouring country may be best realised from the fact that the Americans entering Canada during the fiscal year 1907-8 brought with them over £10,500,000 in cash and effects. And it is computed that over £111,000,000 was taken into British North America by the influx of 1,311,962 emigrants during the five years ending March 31st last. And the tide shows no signs of ebbing. The great majority of the Americans are farmers to the manner born.

It is not unusual for a single field to run into 8,000 acres, a matter of nine miles length. The writer says that there is a great opening for the pushing of petrol motors; but circulars and books are of no use, the farmers have no time to read them. What they need is to see the petrol or paraffin motor machinery actually at work.

THE NAVY.

THE *Quarterly Review* for October comes out plump and strong for the two-keels-to-one formula. The writer maintains that we are faced by a naval crisis, a crisis at once serious and imminent, and he implores the Unionist leaders to speak out lucidly and strongly instead of merely producing details. The country wants a new formula for the fleet, and no better formula has been suggested than that of two-keels-to-one against the next strongest Power. This Power happens now to be Germany. He urges that five new cruisers should be built every year, and that more torpedo destroyers should be laid down, and that steps should be taken at once for the Navy to enter and train its own reserves, which can only be done by a system of short service. In the German fleet 70 per cent. of the men serve only three years before passing into the reserve, whereas no man is entered for the British fleet for less than five years' active service.

WHAT WOMEN SPEND ON CLOTHES.

MISS EMILY POST, in the *Girls Own Paper*, writes on the cost of women's clothes. She says there has been an increase in the price of millinery of almost six hundred per cent., and the quantity now considered necessary for a woman of fashion has trebled or quadrupled. Where two or three hats were once thought enough for a season a dozen would to-day seem no more extravagant. She mentions a hat trimmed with ostrich plumes that cost fifty guineas, and pairs of shoes costing eight, ten, or fifteen guineas the pair. Where the most elaborate evening dresses were once sold for thirty guineas, scores now sell at forty up to a hundred guineas. The cause of this extraordinary increase is said to be that of late years English society has been flooded with

with too many women the new season comes with last season's clothes not yet paid for.

Talking with one of the smartest women in society, the writer asked her how much she used to dress on when she was a young married woman. £100 a year. To-day, however, she spends £1,000, with fuss and worry to manage it at that. The writer asks, why do women of moderate means try to equal their richer sisters in clothes when they would not think of trying to compete with them in any other form of expenditure? The writer recommends the example of the French women, who never forget their background in the building of their wardrobe. A French woman thinks a great deal about her clothes, but she thinks twice as much about the way she puts them on.



From a cover of the G.O.P.]

American multi-millionaires in addition to the very newly rich English.

The American woman is clothes-mad; nowhere do women spend so much on their personal adornment as in America. Nowhere in the world, says the writer, does one see the same elaborate dressing, save among the *déclassé* women abroad. On the Continent the women of high nobility and social position are like wrens compared with these cockatoos of the half-world. It is an unpleasant thought that it is the latter who set the standard which our fashionable women follow with naïve avidity. The Paris millinery and dressmaking houses habitually send their models to Sunday horse-races, wearing fashions they are trying to launch, and our travelling country-women see these things with their own eyes, and return home with "the latest thing they are wearing in Paris." The result of this extravagance is that

WHY NOT A REAL TEETOTAL BEER?

"HOME COUNTIES" describes in *World's Work* for November the growth of hops, which he declares is the costliest crop, costing not less than £50 an acre. He says the diminution in beer-drinking may be due to the spread of temperance, but part of it is due to the brewers themselves, who have made bad beer. They have bought so many tied houses that they have reduced the quality of their beer in order to make some profit. Tied houses, which have so greatly oppressed inn-keepers and aggrieved the public, have been a source of loss to the brewers. He then proceeds to make a suggestion which may possibly bear fruit:—

As nobody wants to drink "mineral waters," the question is asked from time to time why some firm of brewers does not attempt to produce what would be wholly or practically a teetotal beer in order to meet the extraordinary demand, which, it is satisfactory to find, exists nowadays for drinks which are refreshing without being intoxicating. But the brewers, with their tied houses, can make their tenants take and sell what they like to send them. And firms which are doing well have no interest in breaking fresh ground.

The man of science could easily put his hand upon yeasts that have a comparatively high proportion of carbonic acid to alcohol. It would not be difficult to brew at a very low alcoholic strength. Beers which are now 6 per cent. alcohol might be got down to 2 or 3 per cent. at least. That is the view of people with whom I have talked, who know about these things.

The public is extraordinarily lazy about this matter of the alcohol content in beer. Three per cent. of alcohol is about the alcohol content of stone ginger beer or nettle beer. The Show standard for cider is 4½ per cent., but many makers would prefer the standard lower. It may be mentioned that stewed plums have not to be kept very long before they contain 8 or 10 per cent. of alcohol! . . . Cannot some English brewing expert offer at least the restaurants a harmless beer?

How donkeys can be trained to display as much intelligence as a horse, and become easily amenable to every kind of discipline, is shortly told by Miss Pleasance Ruggles-Brise in the November *Badminton*. She tells how they are imported from Ireland, fed, trained, broken in, and then sold as a finished article for from five guineas upwards.

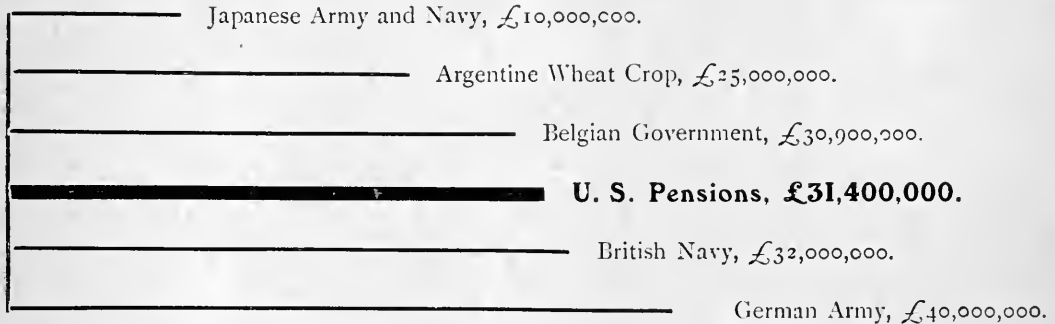
THE SCANDAL OF THE AMERICAN WAR PENSIONS.

HALF a century after its Civil War, America is still paying £30,000,000 a year for pensions to those who are alleged to be entitled to them for services rendered by them or their relatives in the Civil War.

"A year after the cessation of hostilities the Government was paying fifteen millions of dollars to disabled soldiers, their widows and orphans and other dependants," says the *World's Work*. "In 1874 the pension

SPAIN AND THE VATICAN.

THE writer of the article under this heading in the *Quarterly Review* for October takes a somewhat original view of the cause of Spain's maladies. Two Spanish Premiers, as well as Republican and Socialist adversaries, agree that the malady from which Spain suffers is clerical cancer; but from this the reviewer dissents. There is a clerical problem in Spain which in certain of its aspects is a real grievance, but it is not the root of the evil. The palsy that has smitten Spain would continue unabated if the most advanced



bill reached thirty-one millions. In January, 1879, there was passed a law giving full arrears to all entitled to pensions. In two years the bill bounded from twenty-eight up to fifty-eight millions. The bill is up to one hundred and fifty-seven millions in 1910; but all the machinery of the pension organisation and all the Grand Army influence have been set at work to secure from the next session laws that will push the pension bill up to heights never before dreamed of."

The diagram here reproduced from the *World's Work* reveals the state of affairs which has brought about this degradation of the pensioner.

"In a time of profound civil peace, full half a century after its existence was last threatened, the United States Government is laying upon every man, woman and child in the land a tax of 8s. 4d. a year to pay military pensions. It is handing over to a particular class (consisting of a million men and women once for a short time directly or indirectly connected with the army) a sum which would in one year pay the expenses of the entire military and naval establishments of Japan for three years and a half; which, another year, would support the whole British Navy—the largest in the world; which, another year, would buy the Argentine wheat crop and leave enough money to pay, the next year, the bills of the German army—the biggest in the world; which, another year would pay the sum total of the cost of the government of Belgium—the most patriarchal in the world.

"Three-fourths of those who survived the Civil War are now dead. Yet the pensions on account of that war go on increasing."

anti-clerical programme were carried out to the last letter.

The greatest evil of all from which Spain suffers is the hegemony of morbid Castile, which has never been able to assimilate or fuse the heterogeneous national elements it formerly subdued. In every department of Spanish life the mark of Castile stands out in plain relief, and in all cases it is the mark of the beast. There has never been in reality a Spanish nation, but only an amalgam of ill-assorted communities compacted merely by political force. Local patriotism exists, but national patriotism is lacking. The complete indifference of the Spanish people to national politics is one of the cardinal facts of the situation. Political absenteeism is one of the salient phenomena of Spanish political life. The mass of the people is entirely indifferent to what goes on in the country. There is no system, no national criterion, no plan. The economic ground-work of the Spanish State is dangerously unstable. More than half the entire population earns either nothing at all or too little to play the part of active and useful members of a progressive nation. Forty per cent. of the population can neither read nor write.

These social, political and economic maladies constitute the real problems that press for a solution. Whether the Monarchy lasts depends upon whether the two monarchical parties make manifest their agreement to regard the monarchical constitution as inviolable. The Crown is not deeply rooted in the affections of the people, the temper of the army is uncertain, and harmony between the Monarchist parties is essential if the Monarchy is not to go.

BJÖRNSON AND HIS CHRISTIANITY.

BY MRS. ELLA ANKER.

THERE is a delightful paper in the *Contemporary Review* by a Norwegian woman of genius who knew Björnson when she was a child, and who grew up under the inspiration of his presence. She says:—

There is a little story that shows what a powerful impression he made on those around him. He used to come often to my father's house. He used to speak and to read his novels or dramas aloud at the high school of my father and mother. I saw him as a child. I looked out on my world, the garden, the lake, the sky, and the distant blue mountains. "Is it you who have created heaven and earth?" I asked. Björnson got angry. He thought, perhaps, that somebody had made me say it to mock him. But for my little world he was God himself.

The paper is chiefly devoted to an analysis of the dramas and novels of Björnson, as illustrating his relation to Christianity:—

These three dramas of the manhood of Björnson are replete with dramatic life and lyrical inspiration, but they are always at the service of a strong ethical motive, a high-minded idealism. Poetry and preaching go together with him. Life is a struggle and a self-education. Only by placing your powers humbly in the hands of God, by working for aims higher than yourself, will you get the mastery over your passions and your life will reach its destiny.

Later in life, when he lost faith in Christianity, he wrote his drama

"Beyond Human Power," the most inspired poetry that Norway has produced. Björnson here takes leave of Christianity, and the whole play breathes pain and infinite sadness. It is intended to be a deadly attack on Christianity; but never have Christians been represented with such nobility and beauty, with such deep sympathy. It is as if a man were bidding good-bye to life, parting from his own soul, and seeing for the last time in a vision how beautiful life has been.

Mrs. Anker attended the theatre when, twenty years later, the play was acted on the seventieth birthday of Björnson:—

It was like being in church; we were all deeply moved. He himself, with his snow-white hair, sat in our midst. This poetry, that was to prove the danger of Christianity and that miracle is contrary to nature and destructive to life, this poetry became an expression of the power of spirit over nature, a proof of the existence of miracle.

That which made the deepest impression was the power of love and faith over the soul. We ourselves felt the miracle. We felt the breath of the Spirit, the nearness of God.

So intense was his love of Christianity, so filled was he with God, that against his own intention he made the miracle become a glorious certainty for us. He convinced us that miracle is not beyond human power.

Björnson did not call himself a Christian, but the lotus of his poetry was watered by the River of Jordan. He sat at the feet of Christ, listening to the Sermon on the Mount: and his work was to realise its ideals in modern relations and conditions, not as a life of emotion, but of positive work.

When he came to die the whole world listened to the last beats of his heart. We see him for the last time, the powerful lines of his head, with the white hair, the strong light of his eyes that could be so soft, the beautiful, kind hands.

"It is in the neighbourhood of death that religion is born," he whispered in the night when lying at death's door.

He had been lying unconscious for days when he was roused by artificial means, and exclaimed: "Oh, why did you do this? I had just met God."

Our prayers, our love are still with him. The rest is silence.

The poet whom Norway has now lost is loved by every one of us Norwegians, loved because we can all bear witness that we have grown better through him. He has lived more fully and sincerely up to the ideals of the Sermon on the Mount than the many who profess Christ with their lips.

HOW MAETERLINCK LIVES AND WORKS.

A SKETCH BY HIS WIFE.

MADAME MAETERLINCK contributes to the *Contemporary Review* a charming sketch of her husband. She says:—

Indeed, when I have told you that he spends the summer in Normandy, and the winter in the South, that he rises early, visits his flowers and fruits, his bees, his river, his big trees, sets to work, then returns to his garden; that after his meal he goes in for the sports he is fond of—the canoe, the automobile, cycling, or walking; that every evening the light of the lamp illumines his reading, and that he goes to bed in good time, you will not know much, for these little customs are but the vessels, larger or smaller, which hold the substance of life.

When a boy he suffered many things from his Jesuit schoolmasters. His wife says:—

He will never forgive the Jesuit Fathers of the College of St. Barbe their narrow tyranny. I have often heard him say that he would not begin his life over again at the price of those seven years of college. In his view there is only one crime which one can never pardon; it is that which poisons the joys and destroys the smiles of a child.

After he left school he was destined to the law:—

He agreed to go to Paris to complete his studies; in truth he went there in search of the encouragement needful to fortify his resolution. In the capital his tastes were strengthened and his dreams made clearer. He read, visited the museums, met with the artists, and came to know the poets.

The rest of his life is the story of his works.

Madame Maeterlinck says:—

What in Maeterlinck is the intimate nature of this substance? It is meditation. He works little, if by work we mean the moments of production only, for he would think it childish to linger too long over his task.

When one is able to follow Maeterlinck's existence step by step one gets a revelation of the formidable rôle played by the unconscious in our spirits. His work is not the result of a mental intention only; it emanates from a force which is in perpetual movement, always awake, which acts unknown to him, outside of him, and seems to take on a human voice in order to dictate those profound pages which he has written about the share which this very unconsciousness has in our thoughts.

Of the evolution of his philosophy his wife says:—

If in his earliest writings we have seen his heroes pitilessly subjected to blind forces, irremediably crushed under the weight of their sufferings, if the unknown has taken the form of death, if in the depth of the gloom, in a cunning injustice, we have discerned the idea of the Christian God confounded with that of the Fate of the ancients, in the later period of his work the poet has not replaced painful uncertainties by illusory certainties. He has known how to guide us without falsehoods into a path of serenity, and given us hope without vain promises. He has known how, by simply looking at life as it is, to give us confidence in it, finding beauties in the humblest, joys among the most miserable, nobility in the most mediocre. On a lofty elevation he has built a temple of beauty, of love and of truth; no door forbids the entrance, no ephemeral divinity has there its dwelling.

THE *Journal of the Royal United Service Institution* is chiefly taken up by the military essay, 1909, which was honourably mentioned and recommended for publication. It was written by Captain R. F. Jelley.

MUSIC AND ART IN THE MAGAZINES.

TOO MANY MUSICIANS AND TOO FEW ARTISTS.

In an article on Mr. Thomas Beecham, which appears in the *Musical Times* for October, it is stated that Mr. Beecham's experience of foreign and native opera singers leads him to the generalisation that in this country there are too many musicians and too few artists. The oratorio and the song, he thinks, obsess our singers and fix a non-dramatic style. Many of our best-known singers never learn anything but a limited repertory of songs. It is otherwise abroad. There the ruts of a singer's training all lead to opera. Until we have an opera company in every fair-sized town we cannot educate our singers to become dramatic artists. But Mr. Beecham has no lack of faith in the potentiality of native vocalists. He speaks warmly of their abilities as singers, and is encouragingly optimistic as to the future. According to Mr. Reginald R. Buckley, who writes in the *World's Work* for October, Mr. Beecham is seeking a properly-equipped theatre. At Bayreuth a school supplements the work of the theatre, and a distinctive style is the result. Should Mr. Beecham succeed in acquiring a permanent home for British opera, a home of British song must arise in London.

THE MUSICAL COMPETITION FESTIVAL MOVEMENT.

In an extra supplement the *Musical Times* for October gives an account, by Dr. W. G. McNaught, of Miss Wakefield and her work in connection with the Musical Competition Festival Movement. She did not invent the choral competitions, he writes, but by her untiring self-sacrifice and convincing apostleship she made them a national cause, a national asset; and she attained her dominating position by the great strength of her uncompromising character, the clearness of her vision, and the lucid downright-ness of her speech. It is now twenty-five years since she first planned an insignificant musical competition amongst the villagers on her father's estate at Sedgwick, near Kendal, and from this beginning she was impelled to increase the local scope of the scheme, and to stir up other parts of the country. The result of her propaganda is well known, and the movement now extends its influence from Aberdeen to Truro. In the early days Miss Wakefield herself conducted the combined music of the Westmoreland festival at Kendal. The prizes are mainly medals, certificates, and banners. The only exception is a prize of £5 offered to the village most successful in several sections. Miss Wakefield, who was an excellent singer, was only fifty-seven when she died a few weeks ago.

TURNER AND RODIN.

In his article in the October number of the *Art Journal* Mr. C. Lewis Hind glances at the modern movement in art. Modern art, he says, is the cult of the individual, the ego's expression of personal vision plus prankishness and eagerness for publicity. In the

good old sober days artists kept their pranks in the studio, now they exhibit them. Reticence has been abandoned, reverence has gone. But, apparently, there are exceptions. Rodin, for instance, is referred to as the great force in sculpture of our day. In his "Balzac" he gave his countrymen an undying symbol of that force who created the Human Comedy. Who else could have expressed plastically the artist's agonised joy of creation as he has in "The Sculptor's Soul"? Turner learnt from his forbears and contemporaries; but when he had absorbed all they had to teach he went straight to the parent of all—Nature. Speaking of Turner's sketches, now enshrined in the new Turner Room at the Tate Gallery, he says Turner did such things for his own delight, and never dreamt of exhibiting them. In his Sketch-Books he noted down things seen, impressions, data for his exhibited pictures.

HOLBEIN IN THE ROYAL COLLECTIONS.

Writing in the *Quarterly Review* for October on Four Great Collections, the King's pictures being one of them, Mr. W. M. Conway remarks that the only important German picture at Buckingham Palace is an altar-piece by Cranach. At Windsor, Holbein is supreme, yet there are no portraits by him of Henry VIII. or of his Queens or of his children in the Windsor collections, so that of all the work done by Holbein for Henry VIII. practically nothing remains except the miniatures in the Royal collections. The four notable portrait-paintings by Holbein represent Sir Henry Guldeford, the Duke of Norfolk, Derick Born, and John of Antwerp. The splendid portrait-drawings by Holbein are not discussed in the book under review.

EASTERN ART AND WESTERN CRITICS.

Such is the title of an article in the October number of the *Edinburgh Review*, in which the writer takes for his subject a book, by Mr. Havell, on Indian Art, and another, by Mr. Binyon, on Japanese Art. Speaking of Japanese art, the writer of the article says it is difficult to find any depths of thought behind it. Not only has it little emotional depth, but it is deficient in intellectual interest. The writer agrees with Mr. Binyon that Japanese art is essentially an art of line, and that Japanese colour is flat and on the surface, but he adds that of all the indictments it is possible to bring against the art of any nation the one that is an art of line is the most condemnatory. It remains satisfied with line, continues the writer, because it is powerless to press either form or colour beyond the decorative stage; because, in other words, it is as lacking in intellectual interest as in emotional depth. It is, in fact, a stunted and prematurely wizened art, destitute of the great qualities of the soul and the great qualities of the mind. But to what a pass has art criticism come when its chief endeavours are directed to foisting upon public attention an art so destitute of the deeper qualities!

Random Readings from the Reviews.

PROTESTANTS, TO ARMS!

I remember once telling a scandalised Puritan friend of mine that an occult and ancient Catholic symbol was openly used by many English vicars: a hieroglyph consisting of the entangled crosses of three Catholic saints. This was a perfectly correct description of it, and he was very much shocked. But when he heard that it was vulgarly called the Union Jack, he was (I know not why) appeased.—G. K. CHESTER-
TON, in the *Dublin Review*.

POLITICAL WILD OATS.

A public man is very rarely brought to account for an opinion held at the University: this is fortunate, for transitions there are sharp and sudden. A Liberal, searching in the Minute Book of the King's College Historical Society, could find material wherewith to embarrass Mr. Austen Chamberlain; it is not generally known that Mr. Leo Maxse was the founder of the Cambridge University Liberal Club, nor that the late Sir Henry Campbell-Bannerman wrote a fiery essay at Trinity in favour of a Republic.—J. H. ALLEN, in the *Oxford and Cambridge Review*.

A WOMAN ON FEMININE FASHIONS.

Writing on Women's Suffrage in *Hibbert's Journal*, Frances E. Low recalls that "at one of the Royal Commissions some of the manufacturers solemnly declared that there would be less sweating if women did not incessantly change their fashions, for they said they 'could not lay in stock, and therefore keep the worker steadily and definitely employed.' Immediately several of the strike agitators rose up to declare that this was 'absurd'; there must be 'legislation,' etc., etc." She proceeds:—

No woman arose with the determination to start a crusade to alter and modify this incessant and mad craze for change of fashion. Our vanity, our extravagance, our love of finery and shopping are very personal matters that would be closely involved in this kind of "reform," so we greatly prefer having things remedied by political legislation. Yet such a crusade steadily worked throughout the four hundred women's papers, and appealing to the thousands of women who read them, might have vast results, and benefit our industrial sisters more effectively than Wages Boards and the like.

A TURKISH WOMAN GRADUATE.

In the *Englishwoman* for October a Macedonian tells of a friend, Madame Assim Bey, graduate of the American College at Scutari, where she learned English and a love of liberty:—

The Sultan Abdul Hamid several times sent inspectors to the college, for he knew Turkish girls were there, and this should not be permitted. On the last occasion G— had been recommended to fly from room to room, so as never to be found, and at last the inspector, bowing his thanks to the Directress, said, "Madam, I know you have a Turkish girl here, but I have not seen her anywhere." "Sir," replied the ready American, "could I, without an order from his Imperial Majesty, allow a Turkish girl to appear before a man?" So the inspector was discomfited, and G— was the first Turkish graduate; a few years after a second followed, and this year the third graduate has done honour to her teachers. Now, with liberty, there are many girls at the college, of whom we shall hear more.

A CARILLON FESTIVAL.

In August there was held at Malines an International Carillon Competitive Festival, and at the conclusion of the festival a carillon recital was given by M. Josef Denyn, the famous official *carillonneur* of the city. According to the *Musical Times* of October the recital programme included two items of special interest—an Air and Variations, written by Mr. W. W. Starmer, of Tunbridge Wells, and a Prelude, written by M. Denyn. The pieces were exquisitely played, and the audience is said to have numbered over 30,000 people. The carillon of Malines, which is one of the finest in the world, consists of forty-five bells with a compass of four octaves. The largest bell weighs nearly eight tons, and the smallest only a few pounds.

THE HOUSE OF NISBET.

The House of Nisbet, founded in 1810 by Mr. James Nisbet, celebrated the hundredth year of its existence in October. We learn from an article in the *Bookman* of October that the business was established for the sale of books of an evangelical and instructive character. In 1863 the firm started the publication of R. M. Ballantyne's stories, some of which are now being utilised for educational purposes. One of their chief triumphs came with the publication of the works of Frances Ridley Havergal, and her "Life and Memorials," written by her sister, has attained a circulation of over half a million. In recent years the firm has published a good many works in general literature, but in the main they are still Church publishers. The sales of Dr. J. R. McDuff's works are almost beyond computation. His "Morning and Night Watches" and "The Mind and Words of Jesus" are in their 323rd and 341st thousand respectively.

FIVE MILLION HOLY MEN.

Hindus call men of this class Sadhus. They wear no superfluous clothing; their hair is elaborately coiled with the hair of some animal on the top of the head; their bodies are liberally powdered with ashes, and their foreheads are lined with paint. One would think that vanity should find no place among such people, yet a hand-mirror about three inches square is usually included in their scanty outfit. According to statistics compiled from the census of 1901, there are five million holy men in India. That means about one in sixty of the population, or one male out of every thirty. It must be remembered that these men are of all castes and distinct from the priestly caste—the Brahmins. They are generally strong, lusty, lazy men. I am informed by one who has for many years had unique opportunities of observing them that their conduct is often indescribably filthy. They have foul and ready tongues, which they use unsparingly in cursing an offender.—Rev. P. O. WYND, in *Regions Beyond*.

THE REVIEWS REVIEWED.

THE EDINBURGH REVIEW.

THE *Edinburgh Review* for October is a first-class number, which is more worthy of the ancient fame of the *Edinburgh* than some of its recent issues. I notice elsewhere the articles on the War against Disease, Lord Minto's Viceroyalty, and the Mind of Cavour—three essays which are each and all up to the highest standard.

PHILIP VAN ARTEVELDE.

The first literary article is an elaborate essay upon Sir Henry Taylor's Dramatic Romance, "Philip Van Artevelde," to which twenty-four pages are devoted. The reviewer praises the drama, but admits that it cannot be placed upon the stage without mutilating it to fit the theatre, and it cannot stand the process. Nevertheless, he thinks that Taylor's drama is very comparable with the work of the lesser Elizabethans and superior to much of Schiller's. The reviewer consoles himself with this concluding reflection, that with him who will take the trouble to make a stage of his mind Taylor will have a success.

THE ENGLISH CLERGY IN FICTION.

Some very interesting pages are devoted to a review of the manner in which Jane Austen, Charlotte Brontë, Cardinal Newman, Anthony Trollope, Mary Cholmondeley, and Mrs. Humphry Ward have treated the English clergy in their novels. Thackeray, Goldsmith, and a few other great writers, are also alluded to, but strange to say there is no mention whatever of any of George Eliot's clergymen—surely rather a serious omission, especially as the clergyman in "Adam Bede" is of a different type from any of the others selected. The English clergy are apt to appear in an unfavourable light in fiction. The old peasant's attitude to his parson, "Passon 'e ain't no good; but then passon 'e ain't no 'arm," somewhat fined down, not infrequently represents the novelist's attitude to his or her parsons. Miss Austen's clerics are worthy, but dull. Charlotte Brontë's are sometimes positively unpleasant (for instance, Mr. Brocklehurst in "Jane Eyre"). Trollope's are very human, and it is good to see how appreciative the reviewer is of the merits of Trollope as a novelist, "pre-eminently the novelist of clerical life." Some space is quite rightly devoted to the "clergywoman," especially to the most famous "bishoppess" of fiction, Mrs. Proudie. "Red Pottage" is described as a book to be read by candidates for Orders. Examining chaplains would do well to set papers on it. Mrs. Humphry Ward is the principal exponent of the liberal movement in the Church, a subject rarely and not yet fully treated in fiction. The writer says, quite truly, that:—

The English Church consists not of the clergy, but of the people of England. Her ministers, though called and set apart by authority for their office, are not cut off either by

training or tradition from other men. This is why neither clericalism nor anti-clericalism has taken root among us. The unpopular clergyman . . . is disliked as a man . . . not as a priest.

OUR FOOD SUPPLIES AND IMPERIAL PREFERENCE.

This is an elaborate statistician's essay which, starting from the protest of Canadian farmers against Protection run mad, proceeds to develop the thesis that it would be most unwise for the United Kingdom to depend upon our Colonies for the staff of life; and concludes with a protest against the doctrine that the Empire will fall to pieces unless we adopt some system of Imperial preference:—

At present we admit freely all corn, meat, and dairy produce, and so long as we hold to the fiscal system of imposing taxes for revenue alone we shall continue to do so, but immediately that we begin to impose taxes and to differentiate between imports from foreign countries and from our Colonial Empire, we shall cease to rely upon the sentiment and affection that bind the Empire together, and we shall fall back upon the huckstering element, the spirit of mere money-making, which will naturally result in the envy, hatred, malice, and uncharitableness that are inseparable from all selfish pursuits.

There are two articles on Art, which are noticed elsewhere.

THE QUARTERLY REVIEW.

THE *Quarterly Review* for October is a very good number. I notice elsewhere the papers on "International Finance in Time of War," Lord Hugh Cecil's paper on Conservatism, and those dealing with the Navy and the Osborne judgment.

THE CENSORSHIP OF PLAYS.

The writer of the article on "The Censorship of Plays" would approve of the total abolition of the censorship; but, on the whole, defends the proposals of the Select Committee, whose statements as to the principles for refusing the license he thinks are clear, comprehensive, and wisely chosen. The reviewer says:—

Acting under these clear instructions, a capable Examiner, with or without an Advisory Board, should be able—even with no more than the manuscript of the unacted play can give him—to cleanse the stage of much offence that at present slips through. The grave dangers of the present day, indecency, incitement, direct or indirect, to vice, and insults to foreign Powers, should occur in no licensed play. The general public will still depute the work of judgment to a single person, who, if he be wisely chosen and keeps to his instructions, should do the work to their satisfaction. Plays that have not asked or have been refused a licence will rarely be seen, we imagine, on the public stage. They will have, nevertheless, the chance of being seen.

WILLIAM BECKFORD, AUTHOR OF "VATHEK."

An extremely interesting article is that by Mr. Stanley Lane-Poole on that extraordinary man the author of "Vathek." After a brilliant sketch of his life and character, Mr. Lane-Poole says:—

We see a musician who left no music; a scholar, in his degree, who left no work of scholarship; a builder whose towers fell down; a lover in whom love was dead before he

was thirty and never rose again; an ardent friend who had no friends after early manhood. It sounds a piteous story.

DANTE'S THEORY OF POETRY.

Professor Herford is of the opinion that Dante's imaginative and pregnant realism is the precursor of whatever is romantic in poetry, whether it be Wordsworth's wondrous earth or Goethe's living and moving humanity. Professor Herford says:—

The conception of the universe as the visible language of God, moreover, while liable to abuse by superstitious fancy, opened the way to the subtle imaginative apprehension of life and of nature which is one of the notes of the greatest modern poetry. Dante stands, a great mediator, between the allegorists who shadowed forth their meaning in purely symbolic shapes, and the naturalists, who painted what they saw, but saw nothing more than they painted.

PASCAL.

Rev. Dr. Barry, in an article entitled "The Problem of Pascal," says that he is one of those well-known figures in history who exert the fascination of a problem never quite solved and therefore continually new. The French "have given us in Pascal the most enigmatic of religious teachers and the most questionable of orthodox champions. Pascal stands by himself, claiming no ancestors, leaving no successors. He abounds in contradictions, yet he remains a living spirit, unlike any other, passionate, profound, individual, immortal." After describing his life, and analysing his writings, Dr. Barry concludes as follows:—

Because Pascal held too lightly by reason, his demonstration of Christianity has the air of an assault upon intellect itself; as the whole of his casuistry ended in detachment from common duties, it appeared to sin against civilisation; and the tragedy of his life is, perhaps, at last, that in defending the truth of revelation he sacrificed the truth of humanity. This may be called the mystical fallacy; and Pascal died of it.

THE PROMISE OF LATIN AMERICA.

A writer of an article on "The Promise of Latin America" describes *seriatim* the various Republics of the great Southern continent, and brings his paper to a close by commenting upon the fact that Great Britain has much more trade and much more capital in Latin America than the United States. At bottom there is no love lost between the Latin Republics and the Americans, and Latin America will never consent to become in any sense a political appendage of the United States. The writer says:—

British influence and British trade, despite the strenuous efforts of rivals, are still paramount in South America. It has not been forgotten that it was in no small degree by the help of British sympathy and British volunteers that the independence of the South American Republics a century ago was won. It was no secret that the Monroe doctrine, for many years after it was first put forward, really meant that a European aggressor would find his way to the shores of the American continent barred by the British fleet. Everywhere in South America the Englishman is trusted and is welcomed; and if in the future he finds himself ousted from the predominant position he has hitherto held in South American trade, it will be through his own fault.

The only other article that is not noticed elsewhere is that on Mr. Gladstone's views on Church and State based upon his recently published letters.

THE EMPIRE MAGAZINE.

THE *Empire Magazine* for November announces the offer of two prizes of a rather unusual nature. The first is a prize of £50 in cash, a free passage, guaranteed employment, and every help and assistance offered to a suitable emigrant to Canada. If a married man should win the prize the passage of his wife and children will also be paid.

Intending competitors must send in two shillings for the purchase of the three numbers of the *Empire Magazine*, free of postage, which will contain the three articles they must study before they compete. Then they must write a letter of not less than 500 and not more than 750 words, saying exactly why they want to go to Canada, and what career they hope to carve out for themselves. Literary merit will not weigh in the least, nor spelling nor anything else, but the letter must indicate a practical, common-sense, determined and hopeful emigrant. A series of articles will be published in the magazine explaining the conditions of life and labour in Canada, which must be read and studied before the letters are sent in for competition. The letters must reach the offices of the *Empire Magazine* by February 15th, 1911. Mr. J. O. Smith, Assistant Superintendent of Emigration of Canada, and Mr. W. Schooling, statistician and insurance expert, will award the prize.

The second prize is offered to those beyond the seas. The *Empire Magazine* is prepared to bring over one citizen of the Empire to the Coronation, paying passage money there and back, providing him with one week's hotel accommodation at the Strand Palace Hotel, and furnishing him with a seat to view the Coronation procession. Competitors must set forth their reasons for wishing to pay a visit to England, and they are asked to lay bare their hearts and their businesses. A small committee—consisting of Sir Cornthwaite Rason, ex-Premier of Western Australia, Captain Douglas Walker, and Sir J. Cockburn—will deal with the letters in the first instance, selecting twelve which they consider the best. Out of these twelve Mr. W. T. Stead has undertaken to select one. His decision is to be final.

The Atlantic Monthly.

IN the October number, besides Mr. Whitney's plea for Reciprocity with Canada, noticed elsewhere, there are many excellent thoughtful papers. Mr. Carl Becker is sarcastic concerning Cambridge Modern History. Mr. Fagan discourses on "The Cheapening of Religion," in a paper which is somewhat lacking in lucidity and grip. Mr. Elliott Flower tells a sad story of "The Law and the Indian"—"an ower true tale." Mrs. Putnam describes "The Lady of the Slave States." Mr. Renisch writes on "Intellectual Life in Japan," and Mr. D. L. Sharp writes on "The Councillor and Modern Conventions," a paper which should be reprinted and circulated by Back-to-the-Landers in this country.

THE FORTNIGHTLY REVIEW.

MR. HERBERT TRENCH opens the *Fortnightly Review* for November with an extraordinary poem entitled "The Requiem of Archangels for the World." Some people seem to require queer subjects on which to exercise their imagination. Mr. Garvin, in his "Review of Events," pleads strongly for the settlement of the Constitutional Crisis on federal lines.

THE PRESENT STATE OF CUBA.

Mr. Sydney Brooks, in a few brief pages, explains what the United States has done for Cuba besides occupying it and restoring order. Since the ejection of Spain Cuba has more than doubled her exports; her total foreign trade has increased by £20,000,000. American, British, and German capital to the extent of £50,000,000 has poured into the island. British trade stands second in the list of Cuba's exports and imports. Sugar is developing, but the industry is still at its beginning. The climate is healthy, the death rate is only 12 per 1,000. Mr. Brooks thinks it will be the great winter resort of the Western world.

THE GROWTH OF SUGAR IN ENGLAND.

Mr. J. Saxon Mills, in an article entitled "Sugar-Beet and English Agriculture," pleads for the protection of the infant industry of sugar-beet. We imported last year 1,760,158 tons of sugar, of which only 292,393 tons were from the cane. If we had grown all the sugar we imported from Europe last year we should have found work for 300,000 unskilled labourers, who would have earned from ten to fifteen millions sterling in wages. Mr. Saxon Mills' point is that people who grow sugar in this country ought to be free from Excise duty. This would mean an extra profit of £2 per ton on all sugar manufactured in England. At present our sugar duty is 1s. 10d. a cwt.

THE DRAMAS OF PAUL BOURGET.

Mr. J. F. Macdonald has devoted one of his vivacious articles to describing M. Paul Bourget's dramatic work. Passing in review his three plays, "Un Divorce," "L'Emigré," "La Barricade," he says M. Bourget uses the stage ponderously as a platform or pulpit. He has not an open mind, imagination, or a sense of humour:—

A firm clerical and the irreconcilable antagonist of divorce, M. Bourget naturally maintains that in a spiritual emergency, women, as well as men, are more efficaciously helped to right conduct by priestly government than by habits of self-reliance.

THE CHARTER OF THE LABOUR PARTY.

Mr. George N. Barnes very briefly expounds his views, and maintains that the central plank of the Labour Party is that a man must be provided with work or maintenance. He maintains that no great statesmanship is needed to reduce the hours of labour on railways and public undertakings, or to distribute Governmental spending in such a way as to increase Governmental demand for labour in periods of industrial slackness. The Labour Party stands for the industrial army being treated on the same footing as

men engaged in the fighting services. When there is no fighting to be done, these men are maintained and trained for service when required by the nation.

HOW UNIONIST CANDIDATES ARE CHOSEN.

Mr. W. G. Howard Britten, in a paper entitled "Some Hints to the Unionist Party," complains bitterly about the choice of candidates. No effort whatever is made to secure intelligent men. The following extract is pleasant reading for his political opponents:—

The present all-sufficing tests are wealth or social standing. Is A a rich man, or does he employ labour? But he is incompetent. No matter, put him up! Is B a landed proprietor, or has he territorial influence? But he is an oaf. No matter, put him up! Is C a lord, or related to a lord? But he is a noodle. No matter, put him up! And yet we complain that we are rudely and unkindly called the stupid party.

INDIAN UNREST.

Sir J. D. Rees praises Mr. Chisolm's articles in the *Times*, and makes them a text for inculcating his familiar doctrine as to the wickedness of the Babus, and the all but criminality of their sympathisers in this country. Sir J. D. Rees is irritated at our attitude of forbearance. He is filled with contempt, perplexity and stupefaction at the talk of men like Sir Henry Cotton. The following sentence is characteristic. Speaking of education, he says:—

Politics also should be rigidly tabooed, and schoolmasters like Babu Surendranath Banerji, whose seminary is a political nursery, instead of being encouraged by Lieutenant-Governors, should be frankly acknowledged to be, and should be treated as, enemies of British rule.

OTHER ARTICLES.

Margaret L. Woods describes "The English Housewife in the Seventeenth Century." Mrs. Billington-Greig addresses an ultimatum to the Government on the subject of Women's Suffrage, demanding opportunities for the passage of the Conciliation Bill with some slight amendment. Rosaline Masson writes about Emmeline Fisher, the poetical daughter of the Rector of Poulshot, whose poetry attracted the admiration of Wordsworth. Laurence Housman pleads for what he calls a King's Proctor for Plays. A proctor is like a censor, but with this difference—that he would have behind him not the right of veto, but the power of prosecution if the manager disregarded his warnings.

Fry's Magazine.

Fry's for November is as full of variety as ever. Mr. Prichard's trip across unknown Labrador has been mentioned elsewhere. The Bois de Boulogne as an important French sporting centre is graphically described. The architecture of golf club-houses is illustrated by a number of interesting photographs, and described by Harry S. Colt. Grouse shooting in Ireland by man and wife is sketched by J. P. Loughnan. Bernard Parsons outlines the genesis of the balloon. There are portraits of Sir Hiram Maxim and Sir William Bass, and papers dealing with hunting, angling, motoring, golf, billiards, etc., etc.

THE CONTEMPORARY REVIEW.

It is a remarkable fact that the four best articles in the November *Contemporary Review* are written by women, none of them of English birth. One is Madame Maeterlinck's account of her husband's methods of life and work. Another, a brief but brilliant account of Björnson's religious faith, is by Mrs. Ella Anker, a Norwegian. The other two are by Americans, Mrs. Putnam and Mrs. Dauncey. Besides these there is another article by the lady, Emma Marie Caillard. The women are indeed well to the front in this number.

THE GERMAN CRISIS.

"Peregrinus," whoever he may be, is not Dr. Dillon under another *nom de plume*, for his article has none of the verve, the vividness, the actuality of that distinguished publicist. He gives a prosaic, matter-of-fact account of the situation in Germany as he sees it, which is as follows:—

The situation in Germany resembles in many respects the situation in England at the time of the struggle for the Reform Bill . . . In all parties the conviction prevails that the country is approaching a serious political crisis . . . The sudden rise of the Social Democratic flood has evidently frightened the Government. An understanding between Liberals and Social Democrats long seemed a thing impossible, but now it is steadily beginning to take form . . . Scarcely anyone believes that Herr von Bethmann-Hollweg will prove himself able to control the ever-growing difficulties of the situation. His support is the Kaiser; if the Kaiser abandoned him he would sink and vanish beyond hope of rescue . . . One looks out eagerly for a possible successor, but there is no single statesman equal to the task.

COPYRIGHT IN ARCHITECTURE.

Mr. Charles Tennyson maintains that—

architecture is an art, perhaps the greatest of all arts, and as far as principle is concerned it must be entitled to protection in the same way as other arts. If we look upon it as on a different plane in this respect from literature, painting and sculpture, it is only because our law of copyright is in its infancy. Architecture has not yet been protected, and in consequence both the architect and the public have grown to regard its creations as part of the "Domaine Publique." But this is a view wholly external; there is no principle underlying it.

THE CHURCH AND DIVORCE.

"A Country Parson," who prudently remains anonymous, makes the bold suggestion that while the Church rightly treats true marriage as a sacrament and an indissoluble tie, the other sort of marriage contracted for visible and tangible ends should be practically left to private contract. He says:—

Given good laws of parentage, given the economic independence of women, does any room for a law of marriage remain? The ends for which the State maintains the marriage laws are in some measure secured now, and will be increasingly secured in the future, by statutes dealing with women and children directly, not indirectly through the male "head of the household." Once secure that a man cannot hurt woman or child in any respect in which law can touch him, what reason remains for dealing by law with the relation of the sexes to one another? Licence would be unashamed? Has it not always been so in large measure? And when it is not, is it law that restrains it?

OTHER ARTICLES.

Mrs. Dauncey writes a charming paper on "The Mongoose as a Pet," based upon her experiences with three pet mongeese in the Philippines. She says:—

"Never were there three such engaging personalities as those sweet little baby mongeese. They had the shy roguery and playfulness of kittens; the agility and courage of weasels; the friendliness and devotion of dogs—in a word, they were the most perfect companions imaginable.

Mrs. Putnam, writing on "The Lady of the Slave States," gives a very interesting picture of how slavery enslaved the Whites as well as the Blacks:—

The truth is that in the days of slavery nobody was free at the south. . . . The characteristic virtue of the lady of the plantation Miss Martineau found to be patience. Only the native, born and bred among slaves, achieved it in perfection. . . . Her life was, on its professional side, the life of a Greek lady. The programme laid down by Ischomachus for his child bride governed the days of the later mistress of slaves. Each was the wife and steward of a farmer.

Emma Marie Caillard discusses in her usual abstract way the theme of "Imagination and the Ideal."

A POPULAR SIXPENNYWORTH.

London for November is just the kind of thing that appeals to the great populace. There is plenty of fiction, fun, and pictures of all sorts. Its cover contrasts most amusingly the widespread crinoline and small bonnet fashionable in 1860 with the "hobble" skirt and colossal hat of 1910. This suggests the fashion freaks of fifty years, most humorously sketched and described by Dion Clayton Calthrop. W. H. Haselden and his work are also very brightly delineated with illustrations by Eric Clement Scott. "Can Man Stand the Strain?" is the title of a graphic enumeration of the various forms of strain imposed on men in this hurrying age, with cuts illustrative. A tinge of the anti-German craze appears. Sir Arthur Conan Doyle tells the story of the last galley of Carthage, how it was sunk and Carthage burned by Rome as a warning to the present mistress of the seas; and "Watchman," after serving up stories about German clerks in British offices, closes with a prophecy, quoted from a German, that "given ten years of peace and Free Trade, the British markets will be ours, and, in a commercial sense, Great Britain will be a dependency of Germany." Then the German Fleet, equal or superior to the British Fleet, will end British greatness. Mr. R. J. Mecredy discourses with delight upon the charms of sleeping out of doors in the winter. The whole family, he says, consisting of his wife, himself, and six children, sleep out of doors all the year round, in fine weather and foul, in hail, rain, and snow. This cured his wife of insomnia and anæmia. He himself sleeps much more soundly, and has gained an hour a day for work or play. The children have had no sickness whatever. The absence of colds has been specially marked. But the camper must sleep in wool.

THE NATIONAL REVIEW.

THE best articles in the November *National Review* are those by "A Public School Boy," and Mr. Downham on "The Trade in Feathers," both of which are noticed elsewhere. In "Episodes of the Month" the Editor growls at Mr. Lloyd George, whom he calls "The Mountebank of the City Temple," and wrings his hands in vain lamentation over Mr. Balfour, whose "lack of grip" and "confused and depressing utterances" cause him to be more and more misunderstood and distrusted by the plain men of his party. Mr. H. W. Wilson demonstrates once more that if the Navy continues to drift as it is doing at present, the fall of the British Empire is only a matter of time.

THE DECLARATION OF LONDON.

Mr. T. L. Harris, M.P., subjects the new Code of International Maritime Law, which is to be legalised this month, to a very searching and hostile criticism. His contention that Sir Edward Grey's declaration as to the limitation of the definition "enemy" to the Government and its armed forces, instead of being applied to the whole nation with whom we are at war, should be embodied in the Code, is reasonable. There is much force in some of his other criticisms, and it is to be hoped that the whole subject will be exhaustively debated before the Code receives Parliamentary sanction.

ARE THE ENGLISH A CLEAN PEOPLE?

A Wife of Bath, in an entertaining paper on lodgings, maintains that if we are to be judged by the provision, or rather the lack of provision, made for baths and the supply of hot water in ordinary lodgings and country inns, the English are by no means distinguished for personal cleanliness. She maintains that there is no demand among lodging frequenters for any kind of excellence or even for cleanliness in their surroundings and attendants. English people abroad insist on baths and hot water. Perhaps, she says, we only wash as an example to the foreigner!

KING ALBERT THE WISE.

M. René Feibelman, in an article entitled "Leopold II. and Albert I.," indulges in a prolonged panegyric upon the new King of the Belgians, who appears already to have restored the prestige of the monarchy which Leopold II. did so much to destroy. Alike in foreign affairs and in home politics Albert has won golden opinions for his tact, his good feeling, and his common sense. M. Feibelman says:—

When King Edward died, a newspaper said that "as long as his late Majesty had lived the world had always felt in security, as King Edward was an arbitrator to whose wisdom one always felt one could apply in case of emergency." The world has lost this incomparable arbitrator, but who knows whether the ruler who will succeed him in this unique capacity may not be in future years Albert the Wise?

AN OBJECTION TO THE SINGLE TAX.

Mr. W. E. Bear closes his diatribe against "The Single Tax Mania" with the following vigorous anathema:—

Apart from the immorality and cruelty of the single-taxers'

scheme, it must be concluded that the proposal of exempting from all rates and taxes the millionaire who possesses no land, and taking in these imposts the whole of the property of the peasant-proprietor, cannot be harboured in the brain of any one who is not a monomaniac.

OTHER ARTICLES.

In her paper on "Social Responsibility and Heredity," Mrs. Pinsent says: "The efficient members of society must be encouraged to have larger families. This is the problem of the future." Mrs. Jean Delaire, replying to Mr. Madox Hueffer's paper on "The New Religion," indignantly repels his accusation that the Theosophical Society practises Black Magic, and sets forth with eloquence and conviction her belief that Theosophy has a fair claim to be regarded as the religion of the future.

THE ENGLISH REVIEW.

THE *English Review* for November is a bright, smart, and original number, fully up to the high standard which the present editor has maintained. Mr. Wells finishes his remarkable serial, "The New Macchiavelli." In the last number the hero had parted from his mistress, who was to marry someone else, while he was to cleave to his wife. In the concluding chapters we learn that his resolution breaks down, the wife is deserted, and he and Isobel have sacrificed everything and fled to Italy. Possibly Mr. Wells may give us a sequel.

Another remarkable feature of this number is the publication of the act in Mr. Laurence Housman's drama which the censor refused to be acted on the stage. The extraordinary thing about the act is that it appears to be almost a literal transcript of leading passages in the trial of Queen Caroline before the House of Lords. As history it is very good reading, but on the stage, I am afraid, it would have been exceedingly dull. Why it should have come under the ban of the censor is one of those things which no fellow can understand. George V. has certainly no interest in shielding the memory of the disreputable monarch who was fourth of that name. There is a short story translated from the Russian of Tcherkoff, and a new series has begun entitled "Paris Nights," by Arnold Bennett, which are bright, vivid, and bear the stamp of truth. The editor is very emphatic as to the necessity for maintaining the supremacy of the Navy. The indefatigable Dr. Dillon describes the Portuguese revolution, an article which I quote elsewhere.

Mr. C. Reginald Enock describes a scheme which he has much at heart, and which has been much discussed lately, for the cities and municipal districts in the United Kingdom acquiring large areas of land in the Colonies, Crown and self-governing, holding them in perpetuity for the community, and developing them for their needs. The workless, but not worthless, population of these islands, and also children and young people, would be emigrated to these lands. The scheme is too complex to describe here in detail.

THE NINETEENTH CENTURY AND AFTER.

THE *Nineteenth Century* for November is an excellent number—bright, varied, and full of interest.

WHAT DISESTABLISHMENT WILL DO.

Bishop Welldon, in a thoughtful, dispassionate essay, weighs the advantages and disadvantages of disestablishment. He says:—

So far as it is possible for me to form a judgment on the favourable results of disestablishing and disendowing the Church of England, the only two positive gains would be these:—

1. That the Church would derive a new strength from the quickened interest of the laity.

2. That the Church would gain a power of self-legislation.

On the other hand, he enumerates five disadvantages which he thinks would accrue from disestablishment. Of these the chief is that, in his opinion, "the establishment of an endowed Church resting upon the parochial system is the only possible means of ensuring religious teaching and worship in perpetuity all over the country."

MR. MONYPENNY AS BIOGRAPHER.

Mr. Walter Sichel, in a capital sketch of the young Disraeli, thus sums up his opinion as to the defects of Mr. Monypenny as a biographer. He says:—

The chief errors, if I may say so, seem to lie in some want of imagination and a somewhat narrow literary range, not always balanced by extreme perceptiveness. There are occasional omissions, and some misapprehensions of "values." Occasionally, too, though this is far from the rule, the style sinks to that of a *Times* obituary, and the remarks half incline to platitude. In a word, there is more of a peep-show than a picture in this psychological volume, the material of which affords more than its arranger always grasps. He lacks co-ordinating power. He gives the inward, it is true, as well as the outward, but he rarely penetrates to the core. His work is never disjointed, but it sometimes needs inspiration.

ENTRUSTING MOTHERING TO MEN.

The absolutely incredible arrogance of the male leads him in the greatest part of England to monopolise for his own sex the duty of foster-mothering the children of the State. Nothing but his lack of milk restrains him from monopolising the duty of wet nurse. Miss Mason, the Senior Inspector of Boarding Out, makes a pathetic wail over the refusal of Mr. John Burns, as President of the Local Government Board, to recognise in his orders that "of all children, the most needing motherly care, and the supervision of a woman are those boarded out." Instead of ordering the Boards of Guardians to appoint women to the duty of inspecting the children of the homes where they are boarded out and the mothering they receive, they are permitted to entrust this task to committees of their own number, and out of 644 Boards of Guardians in England and Wales there are still only 410 which have a few women members; thus leaving 234 without them. This means that the local supervision of mothers is in most cases left to the exclusive supervision of men!

"GIBBON THE INFIDEL."

An echo of an old and somewhat odious kind of polemic is audible in the Rev. A. H. T. Clarke's paper under the above heading. After dwelling upon the malignity and want of candour shown by the infidel historian in his references to Christianity, he says:—

If we penetrate behind Gibbon's History as a work of art we shall at once be struck with the length to which his miserable spleen against Christianity has contributed to the shallowness of his philosophy and the inconsistencies of his historical method.

Then he goes on to assail Gibbon's own character. In his later years:—

He developed into the complete epicurean and indulged to the full the fashionable follies of his day, *vinum et scortum*. His Journal records that even the free society of Lausanne had to eject him for drunkenness; while his History teems with vicious allusions not always left, as he pretended, in the obscurity of a learned language.

Mr. Clarke hints that he died of syphilis at the age of fifty-seven, and exclaims:—

The reference to a mortal malady which his doctors politely pronounced a hydrocele. The moral retribution had at last overtaken him, and in prospect of ten years more of life to come, he passed to his account without the shadow of a hope beyond the grave.

IMPERIALISING HUDSON'S BAY.

Mr. Arthur Hawkes, the most brilliant writer among the Canadian journalists, waxes dithyrambic over the proposed construction of the new railway which is to link the wheatfields of Manitoba with the ancient city of Bristol *via* Hudson's Bay. Six cents, a bushel will be saved to the farmer by this route:—

The Canadian Government has demonstrated the feasibility of the Strait for from four and a half to five and a half months for ordinary steamers. Roughly, it is 480 miles from the Pas to Churchill. There are no engineering difficulties worth the name. Once over the slight ridges that divide the Saskatchewan and Churchill Rivers, there is an easy descent to salt water. The Hudson Bay Railway may be taken as built. The provision of elevators and harbour facilities, the lighting of the islands and coasts of the Strait, are being prepared for.

OTHER ARTICLES.

There is a characteristic fantasia by Mr. Maurice Hewlett, entitled "A Hint from the Trees," the moral of which is that "to have fine children, to get and to rear them is the business of life." Mr. Moreton Frewen sets forth "The Theory of American Protection." Hakluyt Egerton gives a most depressing account of life in a rural village near the Fens. Priace Krapotkin, in one of his charming natural history papers, shows how it has been proved by actual experiment that animal forms—*inherited*, not acquired—which were considered as the produce of centuries of evolution, and therefore were supposed to possess a great deal of stability, changed under the direct action of new surroundings with an astounding versatility. Mr. Arthur Benson writes on the place of classics in secondary education, and Captain Rowan Robinson discusses Bacon as a military tutor.

In the *Hindustan Review* Mr. Kanwar Sain treats of the influence of European science on Indian thought, and says that in spite of the deflections so caused the Indian mind has remained on the whole true to its original bearings. It has not yet forsaken its belief in the Supreme One. It has held fast to the monistic faith to which science itself seems to tend.

THE HIBBERT JOURNAL.

THE October number offers the usual array of excellent articles on religion and philosophy, with perhaps a dash of the journalistic trick of always representing things as being on the edge of a crisis. M. Paul Sabatier, writing in French, shows how Rome has lost the respect and confidence of the French clergy, and predicts that a crisis is impending. The French laity, he says, take up a neutral attitude between Rome and Free Thought. Rev. A. Vernon tries to meet the present crisis by surrendering rather lavishly what Jesus took for granted, what Jesus taught, and what Jesus was, but believes that the way out is "by possessing for oneself the spirit of Jesus." Professor H. B. Alexander insists that belief in God and in immortality are bound to prevail on the earth, as without them there would be no motive for the preservation of the race. "Races that deny these beliefs must disappear from the earth in favour of the better adapted members of their kind." These beliefs are part of the equipment of the fittest to survive. A Catholic writer, Mr. A. M. F. Cole, describes certain hair-breadth escapes of his which revealed to him the remarkable personal experience known as dual consciousness, which he found subsequently explained by Colonel Sinnett's Esoteric Buddhism. Mr. M. A. R. Tucker argues that the Eucharist is due, not to Christ's spiritual genius, but to Paul's. Another writer describes the vision of Christian unity suggested by the World's Missionary Conference at Edinburgh. Professor Gilbert Murray supplies most interesting information about the religious thought of Greece between the death of Aristotle and the rise of Christianity. Mr. P. E. Matheson pleads for a new direction and a higher impulse in our modern education. A new spirit is needed.

THE LONDON QUARTERLY REVIEW.

MR. FINDLAY's paper on the Edinburgh Conference has been separately noticed. Dr. Agar Beet contributes one of his thoroughgoing Biblical studies on saving faith, which he traces from the original Hebrew word meaning "to rest securely on a support, to treat as secure by leaning on it." Mr. W. B. Brash finds in the teaching of Jesus an anticipation of the methods suggested by the best and latest professors of pedagogy. Mr. C. A. Harris writes on music as influenced by the Reformation. He finds in Luther's Kirchenlieder the beginning of the stupendous musical development which is illustrated by the twenty million copies sold in less than twenty years of the Hymns Ancient and Modern. This movement, originated by Luther, issued in cantatas, Passion music, and oratorios. He mentions that the first complete extant Psalter, that published by the Englishman Robert Crowley in 1549, contains only one tune to the whole one hundred and fifty Psalms! Curiously enough, the Lutheran Bach concentrated his utmost genius on the writing of a Mass. To the Reformed

Churches must be credited the revival of the mixed choir. Mr. Charles Bone gives a summary of a series of articles on Christ, the Christian revelation and Christian missions, by a non-Christian Chinaman, published in a widely read Chinese newspaper. This Chinaman advises that stress should not be laid on the miracles of Christ, which are hindrances rather than helps to its extension. Telepathy, he argues, makes the denial of revelation an impossibility. He suggests that the teaching of Jesus and of Confucius should be amalgamated for the renovation of China. He sneers at the native missionaries, but extols Christian teaching as a whole.

THE DUBLIN REVIEW.

THIS review continues to be the most dignified of our periodicals. Mr. Wilfred Ward concludes his survey of the life and character of Cardinal Vaughan by admitting that he possessed a certain want of perception of the forces at work in a large and complex society. Yet his narrowness was of vision rather than of temperament or of heart. Sir F. C. Burnand gives a very interesting account, under the head of "*Punch* and Pontiffs," of the references of *Punch* to the Pope. He tells how, during the panic of "Papal Aggression," Richard Doyle was driven off the staff by Douglas Jerrold, who jeered at the Eucharist. Under the heading of "The Lay Paradise" a writer subjects to caustic criticism the succession of secular or semi-secular heavens or paradises which began with Fourier and found recent expression in Zola and Huysmann. These are shown to rest on the basis of inverted mysticism.

"The Answer to Socialism" is the title given to a paper which declares that Socialism would make the State everything and the individual nothing, would crush out individuality, annihilate religion and the family, and suffocate us all in the toils of a bureaucratic tyranny. The writer then announces that the way of co-partnership introduced by Sir George Livesey in the South Metropolitan Gas Company and the South Suburban Gas Company, and by W. H. Lever in the Sunlight Soap Works, and in four provincial newspapers, is the answer to Socialism. He says the working man to-day will either take co-partnership or Socialism, but will not put up with simple capitalism. "As surely as the sun will rise to-morrow, so surely will Socialism come unless the unpropertied classes are taken into partnership by the propertied classes."

Sir F. Lugard puts the case of a University for Hong Kong very forcibly. Mgr. Bidwell seeks to remove the current impression that Spain has been ever faithful to mediæval Catholicism, and asserts that no country in Europe has made more persistent attempts within half a century to put into practice the principles of the French Revolution. The desire for reform has been expressed by statesmen of all parties, and recognised by the Holy See; but the extreme methods of Señor Canalejas have caused the present tension.

THE NORTH AMERICAN REVIEW.

THE October number is very interesting. It maintains a high level throughout its contents.

Mr. L. H. Gulick declares that modern society has made an epoch-making change in the character of human conversation by ruling out the contagion of talk about ill-health. "It is now ill-bred unnecessarily to speak of any pathological subject." It now remains, he insists, for us to socialise our recreation, to learn to play in groups. Solitary gymnastic exercises, solitary walks, etc., are not congenial to health :—

Carry on wholesome social exercise, functions out-of-doors, week-end parties, camping trips, boating, folk-dancing, all that is at the foundation of everything which is sane and simple and worth while.

Mr. W. E. Griffis glorifies greatly Japan's absorption of Korea. Out of forty-five years of experience and study of the Japanese he utters his faith in their success.

Mr. W. G. Brown, writing on the new politics in the U.S.A., declares that the battle between democracy and privilege still remains to be fought out in the economic sphere. Competition has been played out. Consumers seem to be the only industrial group which has so far failed altogether to combine. Democracy, therefore, has to secure for the State ultimate control over the natural sources of wealth and protection and opportunity for the individual.

Mr. Vernon Lee writes on the two pragmatisms : one, the pragmatism of how to make our ideas clear ; and (2) the pragmatism of the will to believe, or the making of truth. He inveighs against the kind of pragmatism which teaches the testing of truth by its utility, and the identification of truth with opinion.

The rise in prices Mr. C. B. Macdonald attributes to the over-production of gold, and predicts that unless precautionary measures are taken the principal countries of the world will appoint Commissions to deal with the question of gold as they were obliged to deal with the silver question. Mr. J. R. McKee strongly opposes the conservation policy of the States as a limitation to the enterprise of the individual in developing the natural resources of the country.

There are two literary articles : one is by Mr. W. A. Bradley on Barbey D'Aureville, a French disciple of Sir Walter Scott ; and Mr. William E. Smyser is led by the pre-Raphaelite illustrators of Tennyson to point out that in spite of differences the romanticism of the earlier Tennyson and of the pre-Raphaelites had their root in a common origin, and drew a common inspiration from Coleridge and Keats.

Nash's Magazine for November contains an article on the everlasting problem of domestic service, by Mabel Atkinson. It is a practical paper, but there is nothing new in it. The principal story, "The Wife," is by Eden Phillpotts.

CHAMBERS'S JOURNAL.

THE November number of *Chambers's Journal* contains an article, by Mr. W. S. Fletcher, on the Victoria Falls in North-West Rhodesia, described as the eighth wonder of the world. Their native name signifies "water that smokes," and was suggested by the vast volume of spray and mist arising from the phenomenal and awe-inspiring cataract. Livingstone, the seat of the Government of North-West Rhodesia, is only seven miles distant. Another article, by Mr. R. Burnett, is devoted to Coloured Gems in Jewellery. The most important qualifications of jewel stones are stated to be colour, brilliancy, hardness, and freedom from flaws. The attraction of emeralds, for instance, depends on their colour, especially if it is evenly distributed. Fine colour compensates for flaws, such as fissures and clouds ; indeed, a flawless emerald is almost a rarity. Rubies, on the other hand, are comparatively free from flaws, and colour is the chief criterion of quality. All gems should be thoroughly examined both in day and night light, as some of them change colour in artificial light.

THE DEUTSCHE REVUE.

THE October number of the *Deutsche Revue* contains several articles of interest. Rear-Admiral Kalau vom Hofe, who writes on the International Abolition of Submarine Boats, thinks the question ought to find a place in the programme of the third Peace Conference. An international prohibition of the use of submarines for purposes of war would be to the interest of humanity, and would tend to diminish superfluous expenditure on armaments. The interval before the meeting of the next Conference could be utilised to enlighten public opinion on the subject and to win the support of Governments.

Professor Max Eckert writes with reference to a Central European Canal which, he says, should have Paris (Havre) and Antwerp or Rotterdam as its westernmost points, and the Black Sea, with a Warsaw branch, for its easternmost limits. In the main the international waterway would move through the heart of Europe, that is, through Germany and Austria-Hungary. Many canals already existing could be utilised, but they would have to be considerably improved. International waterways, maintains the writer, would rejuvenate Central Europe and enable the Continent to compete with England, America, and the Far East.

In another article General von der Boeck deals with the Military Weakness of Russia.

THE opening for teachers in Canada, as described in the *Girl's Own Paper* by Jeanie Rose Brewer, might surely appeal to the unemployed teachers of London. There is no room in Eastern Canada for teachers, but in the western provinces there is a good chance, and the salaries do not range below about £125 per annum.

THE BOOK OF THE MONTH.

The First Book of the Chronicles of Benjamin, the Son of Israel, and his Conquest of the Gentiles, written by Monypenny, the Scribe.*

Mr. Monypenny's picture of the first thirty years of Disraeli's life increases at once our dislike of his hero and our sense of the marvellous capacity which achieved such results with such an outfit. Apart from the admiration which the spectacle of indomitable courage naturally commands, it is difficult to resist a feeling of loathing for the character of this supreme egoist. So deep is the impression produced by the description of the young Disraeli's affectation and conceit that it is difficult to repress a feeling of contempt for old John Bull who allowed himself to be saddled and bridled and ridden by this extraordinary bouncer. Oscar Wilde in the maddest days of fantastic poses was as sober and as drab as a Quaker, compared with that "damned bumptious Jew Boy," who, when he was at Malta, "paid a round of visits in his majo jacket, white trousers, and a sash of all the colours in the rainbow; in this wonderful costume he paraded all round Valetta, followed by one-half the population of the place, and, as he said, putting a complete stop to all business."

It is difficult to conceive sane and sober Englishmen consenting to take seriously this extraordinary compound of a buffoon and a Thersites. Imagine a candidate for the Premiership writing as he did in the *Times*, in reply to the Whig editor of the *Globe*, who had declined further controversy because he was disinclined to gratify his passion for notoriety. After professing amazement that the editor could imagine that "an ignoble controversy with an obscure animal like himself can gratify the passion for notoriety of one whose works at least have been translated into the languages of polished Europe, and circulate by thousands in the New World," Mr. Disraeli continued as follows:—

It is not then my passion for notoriety that has induced me to tweak the editor of the *Globe* by the nose, and to inflict sundry kicks upon the baser part of his base body; to make him eat dirt, and his own words, fouler than any filth; but because I wished to show to the world what a miserable poltroon, what a craven dullard, what a literary scarecrow, what a mere thing, stuffed with straw and rubbish, is the *soi-disant* director of public opinion and official organ of Whig politics.

This is not polemics; it is not politics. It is simply the dialect of the bargee. As for his political convictions and his so-called consistency, Disraeli appears to have been absolutely oblivious to the difference between one set of principles and the other. He was indeed "a mighty impartial person," who negotiated for a seat in Parliament at the same time with Liberal and Tory leaders.

And yet, and yet with such a damnable handicap, Disraeli came out on top. He was a Jew, to start with, with a foreign name, and nothing in him English except his language. Not content with these disadvantages, he seems to have taken a perverse delight in piling Pelion upon Ossa in the shape of every conceivable obstacle in the way of his success. Writing in his diary, he says:—

"Nature has given me an awful ambition and fiery passions. My life has been a struggle, with moments of rapture—a storm, with dashes of moonlight." "The world will wonder at my ambition. Alas! I struggle from Pride. Yes! It is Pride that now prompts me, not Ambition. They shall not say I have failed."

* "The Life of Benjamin Disraeli, Earl of Beaconsfield," by William Flavelle Monypenny. (John Murray. Vol. I. 1804-1837. 12s. net.)

To out-Byron Byron in this fashion was surely the oddest means to attract the support of the sober middle-class electors who ruled England from 1832 to 1866. Not content with that, he qualified for being selected as an alternative Chancellor of Exchequer to Mr. Gladstone by getting so head over heels in debt when he was twenty that he was never able to pay twenty shillings in the pound till he was fifty. Mr. Monypenny says:—

During a great part of his life Disraeli was in the grip of the money-lenders, never escaping from an atmosphere of bills, writs, annuities, renewals, discountings, assignments, and all the other processes which are the implements and appurtenances of usury. Amid the worries and vexations of such a life most men would have found serious work or even serious enjoyment utterly impossible, but Disraeli contrived to pursue his pleasures, his labours, his ambitions with a wonderful serenity through all.

A nice kind of gentleman, truly, to place at the head of the Treasury!

His literary style was sometimes bombastic and often meretricious. His speeches were vulgar, vituperative, and often grotesque. He dressed like a macaw and played tricks like a monkey. And yet he became Prime Minister of England! The marvel of it takes away the breath. It reminds one of nothing so much as the daring audacity of another Jew of much more reputable character. When Ahab allowed Elijah to challenge a trial by miracle between Baal and Jehovah at Mount Carmel, Elijah did not handicap his burnt-offering worse than Disraeli handicapped his chances. When the prophet built his altar on which the sacrifice had to be consumed by fire from heaven he made a trench about the altar, and then, having laid the bullock upon the wood on the altar, he said: "Fill four barrels with water and pour it on the burnt sacrifice and on the wood. And he said, Do it the second time, and they did it a second time. And he said, Do it the third time, and they did it a third time. And the water ran round about the altar, and he filled the trench also with water. Yet after that the fire of he Lord fell and licked up everything, including the water that was in the trench. Whereupon the people cried with one voice, The Lord He is the God, the Lord He is the God." We feel something like that in reading this account of the beginnings of this adventurer's career. He did every conceivable thing calculated to make success impossible, and yet he won through; and to this day pious pilgrimages with votive offerings of flowers are made to his statue every Primrose Day by the most solid, matter-of-fact, not to say stodgy, people in the world.

How was this miracle effected? Mr. Monypenny does not tell us. Disraeli was the only man in England who had faith in Disraeli; but that faith served to remove mountains. Whether he had faith in anything else except in Disraeli does not clearly appear. Accepting the semi-miraculous career of this new Joseph, the idea struck me of throwing Mr. Monypenny's narrative into the familiar Biblical form.

CHAPTER I.—GENESIS.

1. In 1748 Anno Domini, Benjamin, the son of Isaac, who was called Israeli, left Conto in Ferrara and took up his abode in London.

2. Now Benjamin was a shrewd man who knew the weaknesses of men, so he put D' before his family name and became D'Israeli.

3. But whether as Israeli or Disraeli, this Benjamin forsook not the faith of the God of Israel, but abode in the Synagogue.

4. His wife bore him a son, who was called Isaac, and he in his turn took to himself a wife, who bore him a son who was called Benjamin, after his grandfather.

5. This last Benjamin, who was born on 21st December, 1805, in a house in Theobald's Road, was submitted to the rite of circumcision, according to the law of Moses, as his fathers had been before him.

6. But when Benjamin was thirteen years of age his father, Isaac, withdrew from the Synagogue, and Benjamin was baptised as a Christian in the church of St. Andrew, Holborn, July 31st, 1817.

7. The children of the Synagogue mourned over the backsliding of a son of Israel, for their eyes were blinded that they could not see that his baptism was necessary for the triumph of the circumcised over the Gentiles, among whom he was to have rule and dominion in the years to come.

CHAPTER II.—EDUCATION.

1. The boy Benjamin, the baptised and circumcised son of Isaac D'Israeli, the son of Benjamin Israeli of Conto, Ferrara, was born in a library and cradled among books.

2. In his youth he was instructed in the rudiments by a Nonconformist minister, who passed him on to a Unitarian scholar of much learning.

3. He was a boy studious but ambitious, and when, only fifteen, reading Demosthenes with the aid of a hateful lexicon, he "often wished to have lived in the olden time when Philip was King of Macedon, and Demosthenes demagogue of Athens."

4. His heart clave unto his sister Sarah, who was two years his senior, but of his brothers Naphtali, Raphael, and Jacobus, who were younger, there is nothing to record.

5. When Benjamin was seventeen years old his father, Isaac, in his wisdom, placed him with a scribe called a solicitor, whose office was in Frederick's Place, Old Jewry.

6. There in Old Jewry the young Jew attended in the office to make as though he would study the laws of the land which he was born to govern.

7. But it was irksome to him, and his spirit chafed against the bars of the cage, and in order to console himself for the drudgery of the office he wore strange and wondrous apparel.

8. Even as Joseph, the son of Jacob, was clad in a coat of many colours before his captivity in Egypt, so Benjamin, the son of Isaac, at the age of nineteen clothed himself in costly apparel of black velvet with ruffles, and black stockings with red clocks.

9. Thereby, as in mystic symbol, did he portray at once his present condition and his future hopes.

10. But whether as attired clerk of the solicitor of Old Jewry, or the young gallant resplendent in velvet and ruffles, Benjamin brooded over his destiny and prepared for his future.

CHAPTER III.—AMONG THE JEWS.

1. It came to pass that Benjamin, though baptised a Christian, was compelled to spend much time among the Jews.

2. He had been compelled to leave the Synagogue, but he met them on the Rialto.

3. Benjamin's soul within him craved for power, and to power the shortest cut has ever been wealth. So he sought for wealth, and it was denied him, and in place of wealth he acquired debts.

4. He who goes a borrowing goes a sorrowing, but Benjamin bore his sorrows with a light heart. Was it not of himself that he spoke in "Fancred" when he made his puppet, Fakredeem, declare, "What should I be without my debts? Dear companions of my life that never desert me! All my knowledge of human nature is owing to them; it is in managing my affairs that I have sounded the depths of the human heart, recognised all the combinations of human character, developed by own powers, and mastered the resources of others."

5. So the son of Israel went to school at the counter of the money-changers of Israel, and for thirty years they continued to teach him who was to rule the Gentile.

6. The money-changers pursued him with writs, so that often, when he had to address the people, it was difficult for him to reach the platform without being waylaid by their duns and bailiffs and sheriffs.

7. Twenty years old was Benjamin when he fell into debt; fifty years old he was before, by his marriage with the widow woman called Wyndham, he was able to pay off the money-changers.

8. For so it was ordered that he who should in his age rule the Gentiles and spoil the Egyptians should bear in his youth the yoke of the Jew. "For the last three years," he wrote in 1830, "life has not afforded me a moment's ease."

9. But despite debt, difficulty, and depression, Benjamin never lost heart, save only once when he was "slowly recovering from one of those tremendous disorganisations which happen to all men at some period of their lives, and which are perhaps equally necessary for the formation of both body and constitution."

10. "Whether," then wrote Benjamin all forlorn, "I shall ever do anything which will mark me out from the crowd, I know not. I am one of those to whom moderate reputation can give no pleasure."

11. At all other times his heart was stayed, as upon a rock on his own faith in his star. And although it was difficult, he did not hesitate to try to comfort those to whom he owed many shekels with the same confidence.

12. "The first step I take," wrote Benjamin—once when in prostrate health—"when the power is mine, shall be in your favour, and, sooner or later, the power will be mine; and, some day or other, we may look back to these early adventures rather as matter of philosophical speculation than individual sorrow, I confidently believe. For there is something within me which, in spite of all the *dicta* of the faculty, and in the face of the prostrate state in which I lie, whispers to me I shall yet weather this fearful storm, and that a more prosperous career may yet open to me."

CHAPTER IV.—OPENING HIS OYSTER.

1. Wealth he had not, but Providence had given him a tongue and a pen, with ample store of wit to use both.

2. And so when but twenty Benjamin wrote and published the story of "Vivian Grey," in which he posed himself before the people whom he was to subdue.

3. "The world," said the wise youth, "is mine oyster, which I with my sword shall open." But his only sword was his pen.

4. When only two and twenty years of age the head of the great house of Murray sent him as special envoy to Scotland to engage Lockhart, who married the daughter of the Wizard of the North, to edit a daily journal to be published in opposition to the *Times*.

5. For in those days, strange though it may appear to men of this generation, the *Times* was addicted

to the ways of Liberalism, and Murray the Great aspired to create in *The Representative* a rival which would be sound in the faith as delivered to the ancients.

6. Then young Benjamin hied him by swift chariot to the capital of Scotland, where he found Sir Walter Scott, "a kind but rather stately person, with his pile of forehead, sagacious eye, white hair and green shooting coat. He was extremely hospitable, and after dinner, with no lack of claret, the quaighs and whisky were brought in."

7. So eloquent was the young pleader that Scott consented, and it was arranged that Lockhart, supported by all "the great interests," should come "to London, not to be the editor of a newspaper, but the director-general of an immense organ, and at the head of a band of high-bred gentlemen and important interests."

8. But as nothing came of all this, Benjamin, when twenty-six years old, decided to leave his debts behind him and revisit the tombs of his fathers, where the inspiration came to him of his destined task.

CHAPTER V.—HIS TRAVELS.

1. In the year 1830, when England was fermenting with revolution masquerading as reform, Benjamin journeyed Eastward to the home of his race.

2. Benjamin in those days had once loved a maid with a stormy passion, described in "Henrietta Temple"; but love, after its first rapture was over, had come into conflict with the harder side of his character, with his masterful will and dæmonic ambition; and in the clash between will and passion will had triumphed.

3. "The hour of adventure had arrived. I was unmanageable. I must be something great and glorious and dazzling," for it was his deep conviction that life must be intolerable unless he be the greatest of men.

4. If he could not be great, Benjamin found it easy to be conspicuous. He would walk down Regent-street, when it was crowded, in his blue surtout, a pair of military light blue trousers, black stockings with red stripes, and shoes. "The people quite made way for me as I passed," he observed, with satisfaction. "It was like the opening of the Red Sea, which I now perfectly believe from experience. Even well-dressed people stopped to look at me."

5. Great is the influence of dress on the spirits of their wearer, and when Benjamin was still under the cloud of despondency, "he wore green velvet trousers, a canary-coloured waistcoat, low shoes, silver buckles, lace at his wrists, and his hair in ringlets."

6. In Paris he "gazed upon the Venus de Medici without prejudice and left it with veneration."

7. At the home of Voltaire, Benjamin wrote that at Ferney the sublimity of the scenery might have inspired a better epic than the "Henriade" and chastened the libidinousness of the "Pucelle."

8. At Gibraltar, he wrote: "I have also the fame of being the first who ever crossed the Straits with two canes, a morning and an evening cane. I change my cane as the gun fires, and hope to carry them both on to Cairo. It is wonderful the effect these magical wands produce. I owe to them even more attention than to being the supposed author of—what is it? I forget!"

9. In Constantinople the sympathy of the circumstance asserted its sway. "Mehemet Pasha told me," he writes, "that he did not think I was an Englishman because I walked so slow: in fact I find the habits of the calm and luxurious people entirely agree with my own preconceived opinions of propriety and enjoyment, and I detest the Greeks more than ever."

10. So early were laid the seeds of the instinctive love for the Turks, which he was to prove when, as creator of the Empress of India, he defied the Muscovite at Stamboul.

CHAPTER VI.—IN POLITICS.

1. When Benjamin returned to the land of his birth he had decided to enter political life.

2. Whether to be a Radical or a Tory he could not at first decide, for he said to those who spoke to him in those days: "I am neither Whig nor Tory. My politics are described by one word, and that word is England. I care not for party. I stand here without party. I plead the cause of the people, and I care not whose policy I arraign."

3. He used his pen as the sword of the merciless, writing the letters of "Runnymede" in the *Times*, and exposing himself to the challenge of O'Connell, chief of the Irish.

4. As Moses went to Mount Pisgah to view the Promised Land before he died, Benjamin went in 1833 to survey the House of Commons four years before he entered its portals. After returning he wrote: "Heard Macaulay's best speech, Shiel and Charles Grant. Macaulay admirable; but, between ourselves, I could floor them all. This *entre nous*: I was never more confident of anything than that I could carry everything before me in the House."

5. The ruler of the land in those days was a great Whig noble named Melbourne. Benjamin entered in his records the following note of their meeting:—

Lord Melbourne asked how he could advance me in life, and half proposed that I should be his private secretary, inquiring what my object in life might be. "To be Prime Minister." It was then that Lord Melbourne, with a gravity not common with him, set to work to prove to me how vain and impossible to realise, in those days, was this ambition. It was a long speech, and I think I could repeat every word of it still.

6. Now Melbourne lived till near the close of 1848; and when, after the death of Lord George Bentinck and shortly before his own, he heard of Disraeli's approaching elevation to the leadership of the Tory Party in the House of Commons, he exclaimed, in some excitement, "By God! The fellow will do it yet!"

7. So even the Gentiles saw afar off the rising sun of Israel. What Benjamin himself thought, is it not written in the chronicle of his days at Bradenham?—

The world calls me conceited. The world is in error. I trace all the blunders of my life to sacrificing my own opinion to that of others. When I was considered very conceited indeed I was nervous, and had self-confidence only by fits. I intend in future to act entirely from my own impulse. I have an unerring instinct—I can read characters at a glance; few men can deceive me. My mind is a continental mind. It is a revolutionary mind. I am only truly great in action. If ever I am placed in a truly eminent position I shall prove this. I could rule the House of Commons, although there would be a great prejudice against me at first. It is the most jealous assembly in the world. The fixed character of our English society, the consequence of our aristocratic institutions, renders a career difficult. Poetry is the safety-valve of my passions, but I wish to act what I write. My works are the embodiment of my feelings.

Mr. Monypenny's first volume ends with Disraeli's election to the House of Commons in 1837.

The narrative up to this point, although extremely interesting, contains nothing to help us to an estimate of the value of Disraeli's contribution to the political, social, or moral progress of his adopted country. What it does bring into clear relief is that no odds of birth, poverty, vulgarity, eccentricity, and absurdity are in themselves fatal to the chances of success in English politics. No one need despair if this man arrived. That is a good message to our youth—perhaps the best message, which Disraeli left to those who are to come after him.

INSURANCE NOTES.

Mr. W. R. Cave, for several years at the head office for Australia of the Guardian Assurance Co. Ltd., has been appointed manager for Victoria of the Insurance Office of Australia, Limited.

At a meeting of representatives of the Melbourne Banks, held on December 9, the following resolution was unanimously adopted in reference to the retirement of Mr. C. R. Cowper, from the Bank of Australasia:—"That the representatives of the banks record in their minutes their great appreciation of the services rendered to the association by their late colleague, Mr. C. R. Cowper, and wish him health and prosperity in his retirement from the service of the Bank of Australasia; and that a letter be sent to Mr. Cowper conveying this motion."

The Australian Mutual Provident Society has experienced another term of steady development during the year 1910, as a result of which a cash surplus of £771,500 remains available for distribution. This compares with £732,445 disbursed in the immediately preceding year, and represents 37 per cent. of the premium receipts. It will yield revisionary bonuses amounting approximately to £1,370,000. Since its foundation in 1849 the A.M.P. has made allotments of surpluses amounting in the aggregate to £14,336,892. The volume of the company's business entitles it to rank amongst the foremost institutions conducting life insurance on the mutual principle.

The new Insurance Company of Australia Limited has now started well on its career. The Australian Widows' Fund building in Sydney has been purchased to serve as its head office, and branches have been opened in Melbourne, Adelaide, Brisbane and Rockhampton, and arrangements are in progress to extend the company's business to Western Australia and Tasmania. Steps have also been taken to form a re-insurance company, the board considering this latter to be the best and the cheapest way to handle business offered to the company in excess of the limit fixed as the margin of safety.

A destructive fire occurred at Albury on 12th December, when Mr. Abe Nathan's Furniture Emporium at the corner of Dean and Townsend Streets was completely gutted. Window dressing was in progress when some curtains accidentally ignited, and in a few minutes the fire was beyond control. The building was practically demolished, and the stock, which was estimated to be worth £10,000, was completely destroyed. The stock was insured, but only to a comparatively slight extent.

The annual excursion of the Insurance Companies took place on Saturday last. The steamship "Hygeia," which has been under overhaul for some considerable period, and is practically a new vessel, was chartered for the occasion, and conveyed her full complement of passengers, about 1600, to Mornington, where an open-air concert as well as a sports programme was carried out. The weather was perfect, and the outing passed off with the greatest eclat, the steamer landing her passengers at Port Melbourne on the return journey just after 9 o'clock. The usual excellent arrangements were made by the committee (Messrs G. W. Northey, H. B. Barton, J. W. Parlett, A. A. Rigg, R. A. Bunning and H. P. Hopkins), and it is pleasing to record that several of the managers of the companies were present on this occasion.

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ROYAL BANK CHAMBERS, MELBOURNE.

The Victorian Public Health Department has not forgotten the lesson of the Chicago Theatre Fire, which set public bodies in all parts of the world legislating for improved safeguards against fire in public places of entertainment. It proposes to have the present stringent regulations revised and amended, and to place further responsibility for precautions on the managers of cinematograph shows and concert halls. A draft of the proposed amendments has been prepared by Dr. Burnett Ham, and submitted for criticism to some of the public bodies concerned. Precautions against overcrowding are particularly dealt with.

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